

JESUS: THE MODEL FOR CHAPLAIN MENTORSHIP

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To Robin - my incredible, ever-supporting second love of my life.

Forever and a day.

Follow Me, and I will make you become fishers of men.

- Jesus, Mark 1:17

CONTENTS

ILLUSTRATIONS	vii
ACKNOWLEDGEMENTS	viii
ABSTRACT	ix
Chapter	
1. PROBLEM STATEMENT WITH THEOLOGICAL AND BIBLICAL FOUNDATION	1
Problem Statement	3
Defining Terms	4
Biblical Background.....	7
Collector	7
Standards Setter	12
Protector.....	16
Corrector	20
2. LITERATURE REVIEW	30
Scope of Review.....	30
Literature Review	31
3. PROJECT GUIDELINES AND MATRICES FOR CAPTURING INFORMATION	52
Project Parameters	52
Project Participants.....	53
Survey Instrument	55
Mentorship Survey	57
Survey Instrument Explanation.....	59
4. PROJECT OUTCOME	62
Participants Demographics.....	62
Survey Results.....	66
5. CONCLUSION WITH RECOMMENDATIONS.....	94
Recommendations	95
Collector	96
Standards Setter	97
Protector.....	98

Corrector	99
Conclusion.....	100
BIBLIOGRAPHY	102
VITA.....	106

ILLUSTRATIONS

Figures

Figure 1: Underlying Logic of Army Leadership	48
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Graphs

Graph 1: Average Scores of Survey Questions by Rank	67
Graph 2: Question 1 Scores by Rank	67
Graph 3: Question 2 Scores by Rank	71
Graph 4: Question 3 Scores by Rank	73
Graph 5: Question 4 Scores by Rank	77
Graph 6: Question 5 Scores by Rank	80
Graph 7: Question 6 Scores by Rank	83
Graph 8: Question 7 Scores by Rank	85
Graph 9: Question 8 Scores by Rank	87
Graph 10: Question 9 Scores by Rank	90
Graph 11: Question 10 Scores by Rank	91

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ABSTRACT

The development of leaders within the Army is critical to the success of its mission. This thesis-project sought to determine the extent of the leader development or mentorship in the U. S. Army Chaplain Corps, especially in the natural arena of positional leadership at the Brigade level. The goal was to enhance the mentorship process of all supervisory chaplains through the use of Jesus' approach to his inner circle as a definitive example. In doing so, more effective mentoring will be accomplished and obedience to Jesus' command to make disciples will be demonstrated.

CHAPTER ONE
PROBLEM STATEMENT WITH THEOLOGICAL AND BIBLICAL
FOUNDATION

Introduction

I began my journey as a United States Army Chaplain on April 1, 2003. By the 14th day of April of that year, I found myself in Iraq at the beginning of the longest conflict in American history. Upon arrival to my new ministry opportunity, the chaplain who would soon become my supervisor met me. As a senior supervisory chaplain, he held the responsibility of molding and guiding me through the challenges that accompany the harsh environment of combat ministry to America's fighting force. His task was to encourage, mentor and lead his young charge into an understanding of what it meant to be an Army Chaplain. However, within the first 24 hours, Easter 2003, I encountered instead an obstinate, sometimes cruel leader who seemed bent on pushing me to fail instead of succeed. My experiences over the next ten months in Iraq became some of the most difficult of circumstances in my life due, at least in part, to his influence and position.

One such experience happened within 30 days of my arrival in the combat zone when my unit experienced its first casualty.¹ Typically, it would be the supervisor's role to encourage and guide a young chaplain through the difficulties of providing ministry of grief and leadership through the duties related to conducting a memorial ceremony.

¹ 15 May 2003, on a road approaching Mosul, Iraq, a young Christian driver rolled his truck rather than run into an Iraqi vehicle occupied by a family with many small children. A fantastic example of no greater love laid down for others, which became the theme of his memorial.

Instead, I encountered criticism and wrong guidance on the standards associated with conducting a memorial according to U. S. Army guidelines.² The culmination of this horrible 72 hours of torment was a final chastisement by this supervisory chaplain just five minutes prior to conducting this most important of ministries to hurting soldiers. I had to excuse myself in an abrupt manner in order to execute the ceremony.

I mention this story and share my involvement not to be critical of that supervisor, nor to seek sympathy. I only want to demonstrate one chaplain's experience at the hands of an unskilled supervisor. Perhaps he also suffered under an untrained or ill-equipped supervisor. I would love to say that my story is unique, but over the past 15 years, many other entry-level chaplains have shared with me their own 'war' stories of negative encounters with supervisory chaplains.

During those ten months in Iraq, even though I witnessed and built relationships with amazing chaplain leaders that poured themselves into me as encouragers and as guides, I still came away from that deployment completely exhausted and leery of supervisory chaplains. My time under such a leader drives my desire to support other supervisory chaplains so they do not replicate my experience upon any of their subordinate chaplains.

I believe that Jesus is the ultimate example of a leader, and therefore a perfect model from whom to glean principles in order to enhance supervisors' abilities to develop the next generation of chaplain leaders. In addition, the fulfillment of the mandate to go into the world and make disciples is a motivating factor in utilizing Jesus as a definitive leader. Yet this choice is not without its difficulties. There may not exist a

² Cf. Army Techniques Publication (ATP) 1-05.02 for current guidelines on Memorial Ceremonies and Army Regulation (AR) 165-1 for Supervisory Chaplains Technical Chain responsibilities.

more natural structure to execute that command than in the U. S. Army Chaplain Corps. Although it is impossible to expect non-Christian chaplains to understand the dynamics of a relationship with Christ, it is possible to guide them into Jesus' principles on how to lead others into becoming more effective chaplains.

Problem Statement

Unfortunately, within the U. S. Army Chaplain Corps, there still exists a lack of skill with supervisory chaplains in their ability to mentor their subordinate chaplains. This project recommends a model of leadership that supervisory chaplains may utilize in discipling, to use the biblical term, their subordinates more effectively. Derived from personal experience and conversations with numerous chaplains, I begin with the assertion that too many chaplain supervisors lack the aptitude to adequately develop subordinate chaplains.

It is necessary to start by addressing the differences and similarities between conceptions of 'mentorship,' as utilized in current literature, and 'discipleship,' as described in Scriptures. Other terms and concepts related to leadership, especially from the U. S. Army perspective, will also be noted. Defining terminology used in leadership discussions establishes a baseline of understanding enabling the connection between Jesus and applying his principles in modern contexts.

My methodology will include a thorough search of the Scriptures, paying specific attention to the Gospels, in order to articulate the principles of mentorship Jesus applied to his disciples. I begin with the pericopes that expressly name Jesus' inner circle of Peter, James and John. Then I address those pericopes, including the inner circle, in which Jesus demonstrates mentorship

techniques. Combined, I ascertain principles of leadership Jesus used with this unique team to establish a foundation upon which to build a model of mentorship for any supervisory chaplain.

As appropriate, I surround this study with pertinent Scriptures shedding light upon Jesus' discipleship model. This is backed up with a brief literature review using a sampling of leadership texts along with biographical material of historical leaders that exemplify and fall short of Jesus' mentorship model. Then, using research through surveying chaplains, I ascertain the current state of mentorship within the Army Chaplain Corps. I do not specifically address the application of how these principles gleaned from Jesus' life and ministry could be used in a pluralistic environment with non-Christian chaplains, but this is implied throughout the project.

Defining Terms

Words have meaning and therefore the terms used throughout leadership circles have bearing on explaining how supervisors are to engage their subordinates. Various terms used to describe leadership relationships often revolve around coaching, mentoring, and discipling. The question is what, if any, differences exist in the use of these terms. Since Jesus utilized the common understanding of the term 'discipleship'³ to describe his relationship with those who followed him, is it necessary to remain with that term today?

Dana Yeakley, author of *The Gentle Art of Discipling Women* and Navigators staff member, unequivocally states that there is a distinct difference between mentoring and discipling. She notes that mentoring remains in the realm of advice toward skill

³ Jesus stated in Matthew 28:19 that his followers were to make disciples, using the term: μαθητεύω. According to Louw-Nida Lexicon, it means "to be a follower or a disciple of someone, in the sense of adhering to the teachings or instructions of a leader and in promoting the cause of such a leader - to follow, to be a disciple of." Jesus rarely used the term, but the understanding is implied throughout the Gospels in the concept of 'following' him.

building, whereas discipling is spiritual in nature and requires a walking “alongside another so they will become a strong follower of Christ” (Yeakley 2013, 1).

However, Michael McLaughlin, Director of the Western Region of the Christian Medical and Dental Associations, declares, “the concept and use of the term ‘mentoring’ has largely replaced the term ‘discipleship’, even in the church.” He agrees that discipling belongs solely in the religious realm as it relates to developing someone in his or her faith in Christ. Though he still defines mentoring as “when one-person desires to emulate the life of another, usually including the mentor’s personal patterns and habits,” he will further distinguish that coaching belongs only in the area of “transferring knowledge or technique from the coach to player.” He keeps his discussion of coaching within the confines of the professional ‘life-coach’ for the majority of his article. However, he uses the terms ‘disciple’ and ‘mentor’ interchangeably throughout the article (McLaughlin 2013, 1, 2).

Shelly Cunningham, Associate Provost of Faculty Advancement and Associate Professor of Christian Education of Biola University, expresses that there are similarities and differences between ‘disciple’ and ‘mentor.’ Similarities between the two terms reside in both the demonstration of a desire of the follower wanting to garner knowledge and “learning about the way and practices of their ‘teacher.’” She goes on to explain, “[m]entoring and discipling are intense and focused relationships,” which create an intensity resulting from “sharing ‘life-on-life.’” Finally, she describes discipleship and mentorship as relationships that “both nurture and reproduce.” She explains that differences exist in the areas of “goal, content and authority.” These differences solely

are in reference to Christ: being obedient to his commands with the understanding that he is the final authority (Cunningham 1998, 37).

Army Leadership manuals choose to use the terms ‘counseling’, ‘coaching’ and ‘mentoring.’ ‘Counseling’ in this context relates only to the performance evaluation of a soldier. ‘Coaching’ has to do with improving the skills of the soldier within an assigned professional field. However, ‘mentoring’ is the developing or guiding a soldier toward professional or personal growth (Army Doctrine Reference Publication (ADRP) 6-22; Headquarters, Department of the Army 2012, 7-10, 11, 12).⁴

For the sake of this paper, I will default to using the terms ‘mentor’ and ‘disciple’ in their various forms synonymously. In dealing with other Christian chaplains, the ideas surrounding discipleship should be understandable and acceptable. Since the U. S. Army chooses to use mentorship as the basis for their understanding of growing others, then using both of these concepts as the same should simplify the discussion of molding U. S. Army Chaplains, both supervisory and subordinate.

For clarity, I am using the term ‘supervisor’ to describe any senior chaplain that has the responsibility and opportunity to mentor others. These senior chaplains could hold a positional leadership role, meaning they have direct authority over subordinate chaplains in a technical chain of responsibility as mandated in Army regulations.⁵ This is most notably the role of the Brigade Chaplain at the lowest echelon in the Army. The senior chaplains could also hold functional leadership roles, meaning they are senior in rank and experience, but they have no direct authority over the subordinate chaplain. However, they still choose to provide mentorship. This is typically Major Chaplains who

⁴ A more detailed discussion of Army doctrine on leadership occurs in chapter three.

⁵ AR 165-1 explains the roles and responsibilities of the Technical Chain of supervisory chaplains.

are not serving as Brigade Chaplains, but still offer support and guidance to subordinate chaplains.

Biblical Background

In no way do I want to imply that anyone can match the leadership abilities of Jesus, the God-man. However, I do assert that we all could strive toward implementing the principles Jesus established for leadership, more specifically in the area of mentorship. The breadth of examples to draw from the life and teachings of Jesus exceed the scope of this study, therefore I will concentrate on those instances that match the role of a supervisory chaplain. I choose four distinct characteristics to focus on, but the Gospels contain many other interactions and the associated traits of Jesus with his inner circle that are not contained here. The four models of leadership concentrated upon are Jesus as *Collector*, *Standard Setter*, *Protector*, and *Corrector*.

Collector

The beginning of the process of defining Jesus' mentoring model is his calling those whom he would disciple in Mark 1:16-20.⁶

And as He was going along by the Sea of Galilee, He saw Simon and Andrew, the brother of Simon, casting a net in the sea; for they were fishermen. And Jesus said to them, 'Follow Me, and I will make you become fishers of men.' And they immediately left the nets and followed Him. And going on a little farther, He saw James the *son* of Zebedee, and John his brother, who were also in the boat mending the nets. And immediately He called them; and they left their father Zebedee in the boat with the hired servants, and went away to follow Him.⁷

⁶ Also found in Matthew 4:18-22, Luke 5:2-11, and John 1:40-42.

⁷ All Scripture quotes taken from the NEW AMERICAN STANDARD BIBLE (NASB), © Copyright The Lockman Foundation 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1988, 1995. Used by permission. The NASB chooses to use *italics* in the text to represent English style where the Greek is silent. The NASB also capitalizes pronouns for God, but not throughout this thesis.

This passage describes Jesus calling his first disciples, three of whom became his inner circle: Simon Peter, James, and John.

By beginning Jesus' ministry with this account, Mark showed that the disciples were qualified to be witnesses of his entire ministry. He showed the importance of discipleship. He showed the way in which all should respond to Jesus' summons: promptly and completely. He showed the inseparable relationship of discipleship and Christology. And he showed that Jesus takes the initiative in making disciples: they do not seek him, but he seeks them. (Brooks 1991, 48)

Mark tells two parallel stories of what manner Jesus calls these two sets of brothers to follow him into a new way of life. In both instances, Jesus begins with the summons, "come follow me!" This invitation carries "the idea of responding to a summons, attachment to a person, acceptance of authority, and imitation of example" (Brooks 1991, 48). Also,

The story of their call (set out as two parallel stories of two pairs of brothers), ..., represents the essential elements in discipleship; the relationship with Jesus (ὁπίσω μου/ ἡκολούθησαν αὐτῷ), the active promotion of his mission (ἀλιεῖς ἀνθρώπων), and the total commitment to his cause (ἀφέντες τὰ δίκτυα/τὸν πατέρα) (France 2014, 94-95).

These men were accepting the demand of total commitment to becoming like the Rabbi they were choosing to follow, to spend their "entire time listening and observing the teacher to know how to understand the Scripture and how to put it into practice" (Vander Laan n.d., 4).

The would-be disciples would have understood the implications of the invitation, except it was customary for the student to seek out the master to follow. Being received by a Rabbi to take on rabbinical studies was an honor. Typically, the brightest boys in synagogue school achieved such an honor. However, in Jesus' paradigm, it was working men with a basic educational background achieved in synagogue (Vander Laan n.d., 1).

Simon and Andrew are being called to follow Jesus as their leader, in a relationship which went beyond merely formal learning to a full-time 'apprenticeship'. It is misleading, however, to express this relationship in terms of a rabbi and his talmîdîm. M. Hengel has argued persuasively that Jesus' call to his disciples fits the model rather of the 'charismatic leader' inaugurated by Elijah's call of Elisha (1 Kings 19:19- 21, a story which bears interesting comparison with this pericope).⁸ Rabbis did not call their followers; rather, the pupil adopted the teacher. Jesus' peremptory summons, with its expectation of radical renunciation even of family ties, goes far beyond anything they would be familiar with in normal society. It marks him as a prophet rather than a Rabbi (France 2014, 96).

“Rather than being chosen by his disciples as a Rabbi (cf. Matthew 8:19)⁹ in order to study the Law, Jesus authoritatively summons his own disciples to join him in sharing his life and ministry (Mark 1:17; 3:14; 6:7).¹⁰ Theirs was not to learn and transmit his teaching of the Law (cf. Matthew 23:8)¹¹ but to become ‘fishers of men’” (Guelich 1988, 51).

Just like 1st Century Rabbinical tradition, the U. S. Army urges its young leaders to seek out a mentor in order to be developed. “The developing leader often initiates the relationship and seeks counsel from the mentor. The mentor takes the initiative to check on the well-being and development of that person” (ADRP 6-22; Headquarters, Department of the Army 2012, 7-11). The Army doctrine goes on to state, “They must not wait for a mentor to choose them but have the responsibility to be proactive in their

⁸ “So he departed from there and found Elisha the son of Shaphat, while he was plowing with twelve pairs of oxen before him, and he with the twelfth. And Elijah passed over to him and threw his mantle on him. And he left the oxen and ran after Elijah and said, ‘Please let me kiss my father and my mother, then I will follow you.’ And he said to him, ‘Go back again, for what have I done to you?’ So he returned from following him, and took the pair of oxen and sacrificed them and boiled their flesh with the implements of the oxen, and gave it to the people and they ate. Then he arose and followed Elijah and ministered to him” (1 Kings 19:19-21).

⁹ “And a certain scribe came and said to Him, ‘Teacher, I will follow You wherever You go’” (Matthew 8:19).

¹⁰ “And Jesus said to them, ‘Follow Me, and I will make you become fishers of men’” (Mark 1:17); “And He appointed twelve, that they might be with Him, and that He might send them out to preach” (Mark. 3:14); “And He summoned the twelve and began to send them out in pairs; and He was giving them authority over the unclean spirits” (Mark. 6:7).

¹¹ “But do not be called Rabbi; for One is your Teacher, and you are all brothers” (Matthew 23:8).

own development” (ADRP 6-22; Headquarters, Department of the Army 2012, 7-11). It also recommends these parameters in the mentoring relationship:

Supportive mentoring occurs when a mentor does not outrank the person being mentored, but has extensive knowledge and experience. Contrary to common belief, mentoring relationships are not confined to the superior-subordinate relationship. They may occur between peers and often between senior NCOs and junior officers. This relationship can occur across many levels of rank. In many circumstances, this relationship extends past the time where one party has left the chain of command (ADRP 6-22; Headquarters, Department of the Army 2012, 7-11).

A commendation goes out to the Army for their encouragement to soldiers seeking out help in their development. It is also admirable for the Army leadership to reassure its members to look outside of the norm in seeking mentors. However, as demonstrated by Jesus, perhaps leaders are the ones who should take on the mantle of responsibility to mentor others. As with Jesus’ disciples,¹² perhaps leaders should look toward the apparent misfits and less than stellar performers for those whom they choose to develop. As stated before, these choices come from positional and functional leadership assignments.

In Andrew and Simon’s case, this lifestyle change came with the promise of being “fishers of men.”

The common use by Jesus of metaphors drawn from everyday life such as servants, sheep, wolves, and farmers suffice to explain the "novel" usage here, especially set in the context of the disciples’ vocation as "fishermen" (Grundmann, 54; Pesch, 1:110; Hengel, *Leader*, 76-78). Jesus’ call, therefore, changes the disciples’ vocation implying a radical break with their former way of living. Instead of living by the fishing business, they will live to reach others (Guelich 1988, 51).

¹² Coleman gives a concise description of the disciples and their backgrounds in their culture context on pages 22-24 of his classic, *the Master Plan of Evangelism*.

From the outset, Jesus set in the minds of his new charges the idea of what the Army terms ‘the main effort’¹³ for their mission. It is critical for the would-be mentors to establish up front what consists within the conditions of the relationship and where the ‘main effort’ will focus. This is made easier for the positional leader, in that, the Army already has in place the system requiring supervisors to conduct a formal, written initial counseling.¹⁴ For functional leaders taking on a ‘*Padawan*,’¹⁵ it may be beneficial to use the same technique in setting the stage for the relationship.

In Jesus’ calling of the inner circle, we discovered the leader is the one responsible for inviting an individual to enter into a mentoring relationship. Jesus further demonstrated the ones called are not necessarily the best and brightest but are nonetheless worthy of his attention and guidance. He also began the relationship with the final objective communicated up front in order to set the stage for the course ahead.¹⁶

Supervisory chaplains in positional leadership assignments are assigned those whom they are to lead and can therefore undertake the calling principle as a natural outcome of their position. For other senior chaplains in functional leadership situations, it requires some extra effort to seek out those whom they are to mentor. Having only a functional position does not excuse them from the obligation to build the next generation of leaders. Supervisory chaplains need to consider whom they choose to mentor, not

¹³ ADRP 3-0, *Unified Land Operations* defines main effort as, “A designated subordinate unit whose mission at a given point in time is most critical to overall mission success.”

¹⁴ ADRP 6-22 describes the roles, responsibilities, and rewards of developmental counseling within the Army structure.

¹⁵ ‘*Padawan*’ originates from the Star Wars series and refers to a young Jedi disciple under the tutelage and care of a Jedi Master.

¹⁶ Army terminology uses the acronym of BLUF (Bottom Line Up Front) to communicate the importance and value of stating up front what is the central focus, in this case what was central in Jesus’ thinking. Also, it is vital in Army operations to state the end state, or ultimate goal to achieve, prior to executing any endeavor.

necessarily on what the Army deems as the best candidates, but on those who need it the most. In addition, supervisory chaplains owe those whom they mentor a directed course ahead with regular developmental counseling in some form.

Standards Setter

The old maxim, “More is caught than taught,” very much rung true with the apostles as much as it does with Army chaplains. Jesus answered this challenge in the healing of the Leper found in Mark 1:40-45.¹⁷

And a leper came to Him, beseeching Him and falling on his knees before Him, and saying to Him, ‘If You are willing, you can make me clean.’ And moved with compassion, He stretched out His hand, and touched him, and said to him, ‘I am willing; be cleansed.’ And immediately the leprosy left him and he was cleansed. And He sternly warned him and immediately sent him away, and He said to him, ‘See that you say nothing to anyone; but go, show yourself to the priest and offer for your cleansing what Moses commanded, for a testimony to them.’ But he went out and began to proclaim it freely and to spread the news about, to such an extent that Jesus could no longer publicly enter a city, but stayed out in unpopulated areas; and they were coming to Him from everywhere.

Though not supposing to know with surety what Jesus’ true motivation for choosing to heal the leper in the manner he did, it quite possibly was to establish in the minds of the disciples an example to follow. In the same vein, supervisory chaplains should understand their actions and attitudes are just as important and remembered as the words they speak.

In this pericope, we find a leper, suffering from some type of chronic skin disease, perhaps Hansen’s disease, more commonly known as true leprosy.¹⁸ Whatever the true prognosis, this man chose to ignore the Mosaic Law found in Leviticus 13-14 prohibiting

¹⁷ Parallel passages are Matthew 8:1-4 and Luke 5:12-14.

¹⁸ France, Brooks, Guelich and most other commentators agree with this understanding of biblical leprosy.

contact with other people. Brooks describes simply the implications of living with leprosy in Israel:

Without treatment in a hot climate, many skin diseases were vicious. Not only was the disease painful and debilitating but it rendered the victims religiously and socially unclean. They were required to live outside of cities and towns, have no contact with anyone, and declare themselves unclean when anyone approached. The Bible never speaks of healing leprosy, always of cleansing it. Part of the reason may be the loathsome nature of the disease, but a more likely explanation is that leprosy is a symbol of sin that must be cleansed. The episode implies that Jesus can forgive sin... (Brooks 1991, 54-55).

The leper's absolute need and dependence upon Jesus' ability to cleanse his condition is evident in his humble approach:

γονυπετῶν may even indicate that he took the initiative even more boldly by himself touching Jesus, as clasping the knees of the one appealed to was a recognized gesture of supplication in Greek culture; in a Jewish context, however, γονυπετέω more likely means to fall on one's own knees before the person. The piling up of participles (παρακαλῶν . . . γονυπετῶν . . . λέγων) is typical of Mark's prolixity; it results in a sense of strong, urgent appeal (France 2014, 117).

Jesus' initial response to the Leper is a deep emotional response, expressed as anger. Though there are many possibilities suggested by commentators as to what caused Jesus to be angry, they all agree that the context does not allow Jesus to be angry at the Leper. The most common explanation is one of Jesus' disgust with the evil in the world that creates such sickness.¹⁹ Whatever the case, Jesus does not allow himself to be sidetracked and immediately cleanses the Leper.

¹⁹ Guelich on page 74 states this as: "If the anger was not directed at the man or his actions and if it does not play a formal role in the narrative, it must stem from the setting of the illness and what it represented as a distortion of God's creature by the forces of evil. A similar mood occurs in the healing scene of Mark 7:34 and in the face of death in John 11:33, 38. Therefore, Jesus' anger is a 'righteous anger' that recognizes the work of the Evil One in the sick as well as the possessed." France and Brooks suggest similar explanations.

The Leper's action is one of desperation and most argue as an act expressing his faith.²⁰ However, the most incredible portion of this interaction may be Jesus' reaction to the Leper's request. Even though Jesus chose on most occasions to touch individuals in the act of healing, he also demonstrated just his word was enough. Jesus' choice to reach out and touch the Leper not only involved the possibility of dealing with a contagion, but also meant he was ritually unclean according to the Law.

I can only imagine what was going on behind Jesus during this whole exchange. I can almost see Peter making faces of disgust and perhaps even discouraging Jesus and/or the Leper from speaking together. This is of course speaking from absence, but Peter tended toward outspoken behavior and a desire to defend Jesus from external threats. What a shock to their sensibilities when Jesus not only took the time to speak with this outcast, but also actually reached out with a physical gesture.

I pose several possibilities of what Jesus sought to demonstrate to his disciples in this one contact. One such possibility is the value of reaching the lowest of humanity with compassion, accentuating the reality of the depths of God's love for everyone. Another could be that in light of the ever-present evil in our world, he alone brings hope to those suffering under its burden. Jesus could also be demonstrating the need for the disciples to be willing to respond contrary to popular opinion when it comes to ministering to the world.

Therefore, what are the implications, or lessons learned for the supervisory chaplain? One is that how supervisory chaplains conduct themselves sets an example, so

²⁰ France, Brooks and Guelich all agree with this assertion. The alternative to the Leper's plea as one of courteous discourse does not fit the context of the passage. These commentators relate that the question of willingness goes to the Leper's questioning of such a popular teacher having any interaction with someone as lowly as himself more than one of unbelief.

they need to be mindful of all actions and attitudes. Even if supervisors have an emotional reaction, especially one of anger, they should not become sidetracked by that emotion and remain on target of caring for chaplains and soldiers. If supervisors treat subordinates from a point of out of control emotions, they can easily create distrust and set the tone for future difficulties for both of them.

Supervisory chaplains can also set the standard for all subordinate chaplains in how they choose to connect with those around them. If they are willing to reach out to those struggling, albeit the unlovely within their sphere of influence, then they are setting a precedent for those watching their example. There is amazing potential for ministry in how chaplains choose to respond to the ‘dirt bag’²¹ soldiers within the formation.

One other lesson learned resides in how supervisory chaplains handle risk. If a senior chaplain lives in confidence of their actions, they are more suited to take risks in carrying out their duties, even in the face of potential obstruction. However, if the senior chaplain lives out of fear, they will most likely be risk averse and not willing to stretch out to touch individuals that could create problems for themselves. The implications for these two extremes filter down to subordinates. The confident supervisor will encourage and even underwrite the risks associated with subordinates taking on ministries that are outside the box of the norm. Those living out of fear will suppress those under them to consider anything beyond a very tight parameter of opportunities. These subordinates will soon experience suffocation that will lead to a distrust of the leader.

²¹ ‘Dirt bag’ is a derogatory term used to describe those soldiers who do not or cannot perform like others within the unit. The reasons for using this term for soldiers stem from various issues that soldiers face: medical, legal, relational, mental and/or even spiritual.

Protector

I want to reiterate that no chaplain can attain the extent of Jesus' life and ministry, especially as it relates to the next pericope. However, the principles Jesus demonstrates in his life and ministry are attainable and a preferred method of leadership. Throughout the Gospels, Jesus confronts danger and brings calm to the frightened disciples. In like manner, supervisory chaplains can take advantage of opportunities to protect those they support and bring calm in a tumultuous environment.

Mark 4:35-41 describes one such dangerous event.

And on that day, when evening had come, He said to them, 'Let us go over to the other side.' And leaving the multitude, they took Him along with them, just as He was, in the boat; and other boats were with Him. And there arose a fierce gale of wind, and the waves were breaking over the boat so much that the boat was already filling up. And He Himself was in the stern, asleep on the cushion; and they awoke Him and said to Him, 'Teacher, do You not care that we are perishing?' And being aroused, He rebuked the wind and said to the sea, 'Hush, be still.' And the wind died down and it became perfectly calm. And He said to them, 'Why are you so timid? How is it that you have no faith?' And they became very much afraid and said to one another, 'Who then is this, that even the wind and the sea obey Him?'

On that particular evening, after spending some time engaged in teaching the crowds, Jesus told his disciples to load up into the boats available to head to the other side. It would be easy to postulate that Jesus purposefully tested his disciples by making them set out onto the lake late in the day knowing that a storm would occur, taking into consideration his omniscience as the Son of God. Even if that is true, the reality of that occurrence does not detract from what happened and the lessons learned. However, accepting Jesus' foreknowledge could lend some weight on how supervisors allow subordinates to walk into difficult circumstances they foresee to gain trust and understanding because of the experience.

While Jesus was fast asleep in the back of the boat, a sudden fierce windstorm swept down over the lake. These unannounced storms upon the Sea of Galilee are well-noted occurrences. It is impossible to declare exactly the reasons for Jesus sleeping during the commotion around him. Was it the peaceful sleep of faith in the Father's care, or as a sign of his sovereignty and security, or just physical exhaustion (Guelich 1988, 266-67)? Whatever the reason, Jesus demonstrates an incredible calm in the midst of chaos and danger. One of the functions of every chaplain is to be a combat multiplier by being that calm presence to the soldiers in their care during the demanding experiences that accompany the life of a warrior. For the senior chaplain, it is essential they demonstrate this calm composure not only for the soldiers in their direct care, but also for their subordinate Unit Ministry Team (UMT)²² members who reflect that composure themselves.

Garnering this peaceful existence is not through some self-directed effort, but through an absolute dependence upon the One whom Jesus trusted. Even more reason for the chaplain to stay connected to the calming presence of the Holy Spirit through daily spending time with God through the spiritual disciplines. Those who ignore this basic reality could fall prey to the same fear and confusion as those whom they are to lead and comfort.

The interaction between Jesus and his disciples during this event is worth dissecting. The dialogue begins with the frantic plea of the followers toward Jesus, "Teacher, do You not care that we are perishing?" (v. 38). Let us consider all that is

²² The typical Unit Ministry Team, or UMT, consists of one (1) Chaplain and one (1) Religious Affairs Specialist. These UMTs are the backbone of the Army structure and are retained at the brigade level and below, which are the focus of this paper.

involved in this crying out. Amongst those calling out are fishermen who spent their entire lives operating on this body of water and would have been familiar with this type of storm. The violence of this particular squall got even their attention. Notice these experienced boatmen were willing to approach their master when the situation was completely out of their control. Their rebuke of Jesus could be out of a desire for him to do something about their situation, or simply their wanting him to share in their concern or help them through prayer.²³ No matter the motivation, they presented a great deal of anxiety, fear and perhaps anger at the apparent lack of care on the part of their master.

Jesus' response to the anguished cries of his followers was first to command the storm to be still and the wind to be silent, "And being aroused, He rebuked the wind and said to the sea, 'Hush, be still.' And the wind died down and it became perfectly calm" (v. 39).

While it may well be true, as some commentators have pointed out, that storms on the lake of Galilee can abate as quickly as they arise, Mark is not speaking of any natural change in the weather. Jesus' companions in the boat were experienced Galilean fishermen, and to them it was a matter not of natural causes but of authority and obedience. (France 2014, 225)

After turning his attention away from the chaos that surrounded them, he rebukes the disciples for their fear and their lack of faith, "'Why are you so timid? How is it that you have no faith?'" (v.40). Commentators note several possibilities for Jesus' purpose behind such a sharp admonition of his followers, but I think Guelich gets at the wider view of the problem at hand:

"Do you not yet have faith?" (οὐπω ἔχετε πίστιν) is the second half of a Markan "double question" (see [Mark] 4:13) and most likely expands the first question.

²³ See Guelich's commentary in Word Biblical Commentary on Mark 4:38 for a more detailed discussion of the discourse between Jesus and his disciples.

The difference, however, between Jesus' question here and in 4:13, the one focusing on faith and the other on understanding, may be more apparent than real. First, the disciples' failure to understand in 6:52 and 8:17²⁴ was attributed not to the thickness of their heads but to the "hardness of their hearts" so that having eyes they fail to see and having ears they fail to hear (8:18; cf. 4:11-12).²⁵ And secondly, this miracle story illustrates the very issue of the previous parables (4:3-32), namely, the presence of God's sovereign rule, the "kingdom of God," in Jesus' person and ministry despite appearances to the contrary. Consequently, the disciples' behavior in this story illustrates their failure to understand the parables (4:13) even after Jesus has 'explained all things to them privately' (4:34b)²⁶ (Guelich 1988, 268).

The disciples were not necessarily being corrected for not believing that Jesus could perform a miracle, but for the repeated lack of faith and understanding of what Jesus was trying to teach and show them regarding living within the kingdom of God.

Even after a stern correction from their master, the disciples are more at awe with his authority over nature. "And they became very much afraid and said to one another, 'Who then is this, that even the wind and the sea obey Him?'" (v. 41). They became very much afraid, or as the original Greek put it: 'they were afraid with great terror'²⁷ because of what they observed that evening. The disciples witnessed Jesus perform many miracles, but this instance caught their attention like none other. It is apparent that they did not yet fully comprehend that Jesus was God incarnate with authority over his creation until that moment. However, combined with that reality is it not also possible to make mention that these men just survived an event that they absolutely believed would

²⁴ For they had not gained any insight from the *incident* of the loaves, but their heart was hardened (Mark 6:52); And Jesus, aware of this, said to them, "Why do you discuss *the fact* that you have no bread? Do you not yet see or understand? Do you have a hardened heart?" (Mark 8:17).

²⁵ "Having eyes, do you not see? And having ears, do you not hear? And do you not remember" (Mark 8:18); "And He was saying to them, 'To you has been given the mystery of the kingdom of God; but those who are outside get everything in parables, in order that while seeing, they may see and not perceive; and while hearing, they may hear and not understand lest they return and be forgiven'" (Mark 4:11-12).

²⁶ "And He said to them, 'Do you not understand this parable? And how will you understand all the parables?'" (Mark. 4:13); "but He was explaining everything privately to His own disciples" (Mark 4:34b).

²⁷ My translation of ἐφοβήθησαν φόβον μέγαν (Mark 4:41).

be their last? Many individuals that go through such occurrences have a moment of ‘Holy cow! Did that just happen?’

Chaplains face the same uncertainties in combat that their soldiers do. Although not always in life and death situations, the lessons from this pericope are essential for all leaders. There is no avoiding the reality that difficult times will arise, and far too often suddenly and without warning. As stated before, the leader must maintain the calm assurance enabled through trusting in the sovereignty of God in all things. The leader also must be willing to step into the fray of stormy waters on behalf of those under their care. Jesus was in that boat right along with the disciples. Shirking responsibility and choosing to ‘save your own skin’ at the expense of a subordinate is cowardice and reprehensible for any supervisor.

I am not speaking of those times when the subordinate requires correction or even punishment due to legal infractions, but of those times when they are under attack by outside forces seeking to destroy them. Note too that a leader has to create an environment that encourages others to approach them, especially when they are over their heads in something. It is the supervisory chaplain’s responsibility to build the communication base upon which conversation flows up and down and side to side, not just sit in the office waiting for underlings to appear for morsels of wisdom.

Corrector

This next principle may be the most difficult to balance for the supervisory chaplain within the context of the Army. Correction as a form of discipline can be seen as harsh, mean, or even career ending in the Army setting. The culture of an effective fighting force requires superb discipline on the part of all its members. Getting at that

disciplined approach to everyday life can be tough and very easily overdone and abused. Jesus also demanded a disciplined approach to following him, and at times that required him to administer correction. We have already noted one such rebuke after he calmed the storm. It is worth explaining at this point that correction involves not only the direct confronting of a wrong action but can also involve exhorting a subordinate to consider a change in their attitude. For the sake of understanding Jesus' leadership and the principles upon which leaders can build, let us look at how Jesus chose to 'correct' Peter surrounding the time of the crucifixion.

Let us begin in the upper room as Jesus and his disciples settle down to celebrate the Passover feast found in John 13. Verses 3-12 tell of Jesus rising during supper in order to wash the disciples' feet.

Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God, and was going back to God, rose from supper, and laid aside His garments; and taking a towel, He girded Himself about. Then He poured water into the basin, and began to wash the disciples' feet, and to wipe them with the towel with which He was girded. And so He came to Simon Peter. He said to Him, 'Lord, do You wash my feet?' Jesus answered and said to him, 'What I do you do not realize now, but you shall understand hereafter.' Peter said to Him, 'Never shall You wash my feet!' Jesus answered him, 'If I do not wash you, you have no part with Me.' Simon Peter said to Him, 'Lord, not my feet only, but also my hands and my head.' Jesus said to him, 'He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all *of you*.' For He knew the one who was betraying Him; for this reason He said, 'Not all of you are clean.'" And so when He had washed their feet, and taken His garments, and reclined *at the table* again...

Verses 6-10 describe specifically an engagement between Jesus and Peter that sets the tone for what will take place throughout the night. Jesus comes to Peter to wash his feet, as he had the others. However, Peter rejects the idea and questions the appropriateness of the master washing the subordinate's feet. Jesus challenges Peter's thinking with a 'you don't get this yet, but you will later' explanation.

As I read the Scriptures, I perceive Peter being rather stubborn, and almost obstinate in nature. Therefore, true to his personality, Peter digs his heels in and declares there is no way Jesus is going to abase himself in such a manner as he had to the other disciples. Jesus, understanding Peter's character, turns the discussion back on him with the declaration that either it is to be this act of service or he would have to reject Peter. Jesus then gently guides Peter's all-in response with what he really wanted to get across, the washing of his feet as representative of God's cleansing. Peter seemed to have in mind the way things ought to be, for him as well as for Jesus, and worked hard to steer in that direction. Jesus, understanding what the entire mission required, attempted to direct Peter toward accepting the implications of that mission.

John 13:21-30 goes on to describe how after Jesus finished explaining the meaning of him washing the disciples' feet, he declared to the group that one of them would betray him.

When Jesus had said this, He became troubled in spirit, and testified, and said, 'Truly, truly, I say to you, that one of you will betray Me.' The disciples *began* looking at one another, at a loss *to know* of which one He was speaking. There was reclining on Jesus' breast one of His disciples, whom Jesus loved. Simon Peter therefore gestured to him, and said to him, 'Tell *us* who it is of whom He is speaking.' He, leaning back thus on Jesus' breast, said to Him, 'Lord, who is it?' Jesus therefore answered, 'That is the one for whom I shall dip the morsel and give it to him.' So when He had dipped the morsel, He took and gave it to Judas, *the son* of Simon Iscariot. And after the morsel, Satan then entered into him. Jesus therefore said to him, 'What you do, do quickly.' Now no one of those reclining *at the table* knew for what purpose He had said this to him. For some were supposing, because Judas had the money box, that Jesus was saying to him, 'Buy the things we have need of for the feast'; or else, that he should give something to the poor. And so after receiving the morsel he went out immediately; and it was night.

John 13:24 shows that Peter is at it again. Recognizing John is right next to Jesus, Peter prods him for information to whom Jesus is referring. Was this Peter wondering out

of fear that somehow, he would deceive his Lord, or that he desired to ‘straighten out’ whomever might demonstrate such disloyalty? As a member of the Jesus’ inner circle, the latter is easier to imagine as closer to the truth. There is no way to know with certainty Peter’s motivation, but whatever the driving force, he definitely wanted to know. It is apparent that Peter was still trying to direct things to go the way he thought they should. Jesus again responded with the truth, but contrary to Peter, he directed the conversation to the point Jesus wanted to get across.

After Jesus and his followers finished supper, they ventured out across the Kidron Valley where Jesus would next challenge Peter’s ideas of what was happening. In John 13:36-38 and again in 16:16-22, 32-33, we find Jesus giving the disciples directions on how they would all scatter after his betrayal.

Simon Peter said to Him, ‘Lord, where are You going?’ Jesus answered, ‘Where I go, you cannot follow Me now; but you shall follow later.’ Peter said to Him, ‘Lord, why can I not follow You right now? I will lay down my life for You.’ Jesus answered, ‘Will you lay down your life for Me? Truly, truly, I say to you, a cock shall not crow, until you deny Me three times’ (John 13:36-38).

‘A little while, and you will no longer behold Me; and again a little while, and you will see Me.’ *Some* of His disciples therefore said to one another, ‘What is this thing He is telling us, ‘A little while, and you will not behold Me; and again a little while, and you will see Me’; and, ‘because I go to the Father?’ And so they were saying, ‘What is this that He says, “A little while?” We do not know what He is talking about.’ Jesus knew that they wished to question Him, and He said to them, ‘Are you deliberating together about this, that I said, “A little while, and you will not behold Me, and again a little while, and you will see Me?” Truly, truly, I say to you, that you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will be turned to joy’ (John 16:16-22).

‘Behold, an hour is coming, and has *already* come, for you to be scattered, each to his own *home*, and to leave Me alone; and *yet* I am not alone, because the Father is with Me. These things I have spoken to you, that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world’ (John 16:32-33).

Once again, Peter chimes in that he would not be like the rest of the team and forsake his master. I can only imagine how much it grieved Jesus to have to inform Peter that not only would he abandon him but would go so far as to deny him three separate times through the course of one night. The Scripture is silent on Peter's reaction to this declaration, but considering his personality, I am sure he did not take it well.

For the sake of brevity, we will pass by Jesus' request of the inner circle for prayer while he anguished with what was soon to come. However, we will pause where we find Peter once more taking things into his own hands to steer the course of his master. John 18:2-12 describes Judas' betrayal with a kiss and the arrest of Jesus by a band of soldiers with their officers.

Now Judas also, who was betraying Him, knew the place; for Jesus had often met there with His disciples. Judas then, having received the *Roman* cohort, and officers from the chief priests and the Pharisees, came there with lanterns and torches and weapons. Jesus therefore, knowing all the things that were coming upon Him, went forth, and said to them, 'Whom do you seek?' They answered Him, 'Jesus the Nazarene.' He said to them, 'I am *He*.' And Judas also who was betraying Him, was standing with them. When therefore He said to them, 'I am *He*,' they drew back, and fell to the ground. Again therefore He asked them, 'Whom do you seek?' And they said, 'Jesus the Nazarene.' Jesus answered, 'I told you that I am *He*; if therefore you seek Me, let these go their way,' that the word might be fulfilled which He spoke, 'Of those whom Thou hast given Me I lost not one.' Simon Peter therefore having a sword, drew it, and struck the high priest's slave, and cut off his right ear; and the slave's name was Malchus. Jesus therefore said to Peter, 'Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?' So the *Roman* cohort and the commander, and the officers of the Jews, arrested Jesus and bound Him...

In the midst of the arrest, Peter decides to defend his Lord by drawing out his sword and striking a servant. Jesus again challenges Peter's perception of what was going on with the truth.

Here are three different times in one evening where Jesus had to redirect Peter's thinking on the mission at hand. It is hard to determine the emotions Jesus displayed

during these corrections, but there is little doubt as to the directness and firmness Jesus used in communicating them. Compared to the earlier chastisement found in Mark 8:31-33²⁸ after Peter's confession, these seem rather mild but no less on point as to what Jesus wanted to get across. These exchanges only set the stage for what was to come next.

Luke 22:54-62 describes the heart-wrenching scene in Annas' home before Caiaphas the high priest where Jesus was taken after his arrest.

And having arrested Him, they led Him *away*, and brought Him to the house of the high priest; but Peter was following at a distance. And after they had kindled a fire in the middle of the courtyard and had sat down together, Peter was sitting among them. And a certain servant-girl, seeing him as he sat in the firelight, and looking intently at him, said, 'This man was with Him too.' But he denied *it*, saying, 'Woman, I do not know Him.' And a little later, another saw him and said, 'You are *one* of them too!' But Peter said, 'Man, I am not!' And after about an hour had passed, another man *began* to insist, saying, 'Certainly this man also was with Him, for he is a Galilean too.' But Peter said, 'Man, I do not know what you are talking about.' And immediately, while he was still speaking, a cock crowed. And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had told him, 'Before a cock crows today, you will deny Me three times.' And he went out and wept bitterly.

Here Peter would fulfill exactly what Jesus said would happen. John 18:12b-15 explains how Peter was able to enter into the courtyard of the high priest's home through association with John.

...arrested Jesus and bound Him, and led Him to Annas first; for he was father-in-law of Caiaphas, who was high priest that year. Now Caiaphas was the one who had advised the Jews that it was expedient for one man to die on behalf of the people. And Simon Peter was following Jesus, and *so was* another disciple. Now that disciple was known to the high priest, and entered with Jesus into the court of the high priest, but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought in Peter.

²⁸ "And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again. And He was stating the matter plainly. And Peter took Him aside and began to rebuke Him. But turning around and seeing His disciples, He rebuked Peter, and said, 'Get behind Me, Satan; for you are not setting your mind on God's interests, but man's'" (Mark 8:31-33).

Throughout the night, Peter would indeed deny he knew or had any relationship with Jesus. Luke 22:61-62 demonstrates the point of correction that may have been the tipping point for Peter. All it took was a look from Jesus at the crow of the cock to say to Peter, ‘I told you.’ Peter’s response was just as true to his character, he was all-in when it came to his remorse. He had to go out and “weep bitterly.” It is interesting to note that Judas also felt remorse for his betrayal, but instead chose to hang himself as described in Mathew 27:3-5.²⁹ This is a subject for another study, but a fascinating response worth noting. At times, only a look will suffice to get the point across that a subordinate took the wrong way. I have experienced such a correction from a supervisor. It was not harsh, but still got the point across that he was not pleased with my choice of action.

To fully appreciate Jesus’ approach to correction requires that we get beyond the rebukes and witness how Jesus restores Peter. How a mentor chooses to bring along a subordinate after the correction is as vital as how they conduct the correction. In the final verses of John 21, we find the disciples choosing to head back to work, that is, fishing, after the death of Jesus.

After these things Jesus manifested Himself again to the disciples at the Sea of Tiberias, and He manifested *Himself* in this way. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two others of His disciples. Simon Peter said to them, ‘I am going fishing.’ They said to him, ‘We will also come with you.’ They went out, and got into the boat; and that night they caught nothing. But when the day was now breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. Jesus therefore said to them, ‘Children, you do not have any fish, do you?’ They answered Him, ‘No.’ And He said to them, ‘Cast the net on the right-hand side of the boat, and you will find *a catch*.’ They cast therefore, and then they were not able to haul it in because of the great number of fish. That disciple therefore whom Jesus loved said to Peter, ‘It is the Lord.’ And so when Simon

²⁹ “Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders, saying, ‘I have sinned by betraying innocent blood.’ But they said, ‘What is that to us? See *to that* yourself!’ And he threw the pieces of silver into the sanctuary and departed; and he went away and hanged himself” (Mathew 27:3-5).

Peter heard that it was the Lord, he put his outer garment on (for he was stripped *for work*), and threw himself into the sea. But the other disciples came in the little boat, for they were not far from the land, but about one hundred yards away, dragging the net *full* of fish (John 21:1-8).

As true to form, Peter is the leader even in this endeavor. After not catching anything all night, a stranger from shore instructs them to try the other side of the boat. I can picture the “duh moment” after Peter was informed it was Jesus when he remembers the last time Jesus told him he was fishing in the wrong place. Peter could not wait for the boat to get to shore to see his Lord; he chose to dive in for an early morning swim. I can also envision that glorious reunion overshadowed though with some lingering angst from that awful night Peter turned his back on the one he declared he would follow anywhere.

A good breakfast of fish and bread sets the stage for the discussion that needed to happen as described in John 21:15-19.

So when they had finished breakfast, Jesus said to Simon Peter, ‘Simon, *son* of John, do you love Me more than these?’ He said to Him, ‘Yes, Lord; You know that I love You.’ He said to him, ‘Tend My lambs.’ He said to him again a second time, ‘Simon, *son* of John, do you love Me?’ He said to Him, ‘Yes, Lord; You know that I love You.’ He said to him, ‘Shepherd My sheep.’ He said to him the third time, ‘Simon, *son* of John, do you love Me?’ Peter was grieved because He said to him the third time, ‘Do you love Me?’ And he said to Him, ‘Lord, You know all things; You know that I love You.’ Jesus said to him, ‘Tend My sheep.’ ‘Truly, truly, I say to you, when you were younger, you used to gird yourself, and walk wherever you wished; but when you grow old, you will stretch out your hands, and someone else will gird you, and bring you where you do not wish to go.’ Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He said to him, ‘Follow Me!’

Jesus starts in with questioning Peter’s love toward Jesus, to the point of adding ‘more than these?’ Peter’s response is, ‘well of course I do.’ However, the problem is

Jesus requests ἀγαπάω³⁰ kind of love, but Peter is only willing to give φιλέω³¹ kind of love. Twice Jesus prods Peter to acknowledge that he needs to have that all-encompassing kind of love that Jesus shared with Peter over their time together. Twice Peter came back with the, ‘I love you like a brother,’ kind of love, which he had demonstrated toward Jesus to the best of his ability. The third time Jesus lowered his expectations to meet Peter where he was. This third questioning got under Peter’s skin, but I am sure he appreciated Jesus acknowledging his commitment. However, Jesus could not leave it there, he went on to explain what was going to happen to Peter that would require the ἀγαπάω love for Jesus to sustain him. The beautiful point of this discussion is how Jesus reminded, or more accurately, commanded Peter to get back in the fight and be a minister to the people. Jesus did not allow Peter to languish in the previous failures but set him on the course of renewal and restoration of ministry responsibilities.

A good mentor will not allow those he leads to continue on the wrong path without correcting their course. It takes courage to step into someone else’s life and guide them toward faithfulness and ministry. No leader can forego that responsibility. How that leader chooses to correct those subordinates is vital to the well-being of those followers. Harsh, abusive or condescending language and actions will only destroy trust and crush the spirit of the recipient. Firm and direct guidance communicated with the ever-present atmosphere of ἀγαπάω kind of love will strengthen trust and build subordinates on to greater heights.

³⁰ Friberg defines ἀγαπάω as: *love*, especially of love as based on evaluation and choice, a matter of will and action (Friberg 1994, 30).

³¹ Friberg defines φιλέω as: *love*, as devotion based in the emotions, often distinguished from ἀγαπάω (*love*), which is devotion based in the will *like, feel affection for* (Friberg 1994, 399).

With all corrections, there needs to be restoration of the individual built in to the interaction. The leader has to make the effort to remind the subordinate that not all is lost in mistakes or wrong courses of actions. It is crucial to get those subordinates back in the fight to care for the soldiers, civilians and families God has put in their hands.

If supervisory chaplains will only incorporate the principles of *Collector*, *Standard Setter*, *Protector*, and *Corrector* into their leadership, the current and future US Army Chaplain Corps would flourish. As a *Collector*, supervisory chaplains need to be intentional about reaching out to those whom they will lead, including those less-than-stellar under their authority. Chaplain leaders cannot afford to allow established standards to fall into decay, but the best way to have the authority as a *Standard Setter* is by first demonstrating excellence through their own actions. To build trust and encourage innovative ministry efforts, subordinates have to observe the effects of their supervisor acting as their *Protector*. When a junior member of the team does not meet the standard, it is imperative for the leader to appropriately execute discipline as a *Corrector*. Jesus established his pattern for making disciples. It is critical for chaplain leaders to adapt that pattern as the model for leading those given the responsibility to make disciples within their sphere of influence.

CHAPTER TWO

LITERATURE REVIEW

To further advance the cause of changing a culture of dysfunctional leadership within the Chaplain Corps requires a search of pertinent literature on the subjects of discipleship, mentorship, and leadership. It is impossible to do a complete review of all materials related to this vast area of leadership. Therefore, this literature review will focus on Jesus' leadership attributes and the narrower writings related to discipleship and mentorship. Several materials discuss the differences and similarities of discipleship and mentorship. I will also examine U. S. Army doctrinal manuals related to leadership in order to establish a baseline understanding of the Army's leadership principles compared to Jesus' model of discipleship. Utilizing examples of other leaders will demonstrate how they applied Jesus' principles in their conduct. Several texts grapple with leadership principles as they relate to mentorship or disciple making.

Scope of Review

Again, there exists too many works available on discipleship, leadership, and relationship building based on the life and ministry of Jesus to fully examine. Therefore, a sampling of materials will suffice to gain a broad understanding. I examine resources pertaining directly with the practical application of supervision. I consult those works addressing the theological ramifications of Jesus' relationship with his disciples, especially the inner circle of Peter, James and John. I also consult works depicting mentoring relationships as examples useful for explaining what it might look like.

Through interacting with and analyzing various works demonstrating, describing, or otherwise purporting leadership principles, the purpose of this chapter is to compare these with Jesus' leadership style demonstrated toward how he mentored his disciples.

Literature Review

Endurance, Shackleton's Incredible Journey, by Alfred Lansing; Carol Stream: Tyndale House, 1959.

Let us begin with considering the leadership example of Sir Ernest Henry Shackleton, world-renowned explorer of the early 20th century. On page 11, Lansing gives an articulate description of Shackleton's looks, demeanor and behaviors. However, apart from these, he singled out one characteristic above all else, "he was purposeful." John 4:4 states, "he (Jesus) must needs go through Samaria," with profound determination and purpose. Luke 2:49 exclaims how Jesus must be about his father's business, even in his youth Jesus exemplified that same purposefulness. The most obvious of Jesus' demonstration of this quality is in how he doggedly set's his eyes on going to Jerusalem for his final mission on earth. I do not want to make too much of the similarities of Shackleton and Jesus, except to note that even rough, self-centered humans can still replicate in some form the very qualities of leadership that Jesus, the God-man, demonstrated in his walk among men.

Accepting the impossibility of fully understanding the motivations behind whom Jesus called as disciples, there appears to be the capability of leaders to differentiate the qualities individuals possess for a cause or as part of a team. As Jesus walked along the shore of the Sea of Galilee, what caught his attention with Peter and Andrew or James

and John? The interaction laid out in Mark 1:16-20¹ seems amazingly simplistic and altogether unimaginable compared with the undertaking Jesus required of them. It is uncanny how Shackleton used a similar technique with his astonishing instinct in choosing his crew. Pages 14-16 refer to how Shackleton's intuition chose which of the 27 men out of 5000 applicants would accompany him on the most audacious of human endeavors, namely, crossing the South Pole on foot. His interviews were never more than five minutes and were mostly dependent on how the man looked.

The dirge of the penguins expressed on page 51 that brought the crew to its lowest point of despair elicited the response of Shackleton having to bite his lip. In the most difficult of experiences, even the greatest of leaders naturally react to dire circumstances. Likewise, Jesus in the darkest moments during the night of his arrest, agonized in prayer to his Father to the point of sweating blood and lashing out to his team to remain in prayer, Luke 22:39-46.² Momentary expression of concern, fear, even despair does not necessarily mean the leader has lost the capability to lead. Perhaps the leader who recognizes the impact of the moment and allows himself the freedom to feel it makes him a great leader.

Chapters 1 and 2 of Part 3 of Lansing's book details the absolute despair of the crew which is reminiscent of the disciples' crossing over the Sea of Galilee in a storm

¹ See discussion regarding Jesus as *Collector* in Chapter 1.

² "And He came out and proceeded as was His custom to the Mount of Olives; and the disciples also followed Him. And when He arrived at the place, He said to them, 'Pray that you may not enter into temptation.' And He withdrew from them about a stone's throw, and He knelt down and *began* to pray, saying, 'Father, if Thou art willing, remove this cup from Me; yet not My will, but Thine be done.' Now an angel from heaven appeared to Him, strengthening Him. And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground. And when He rose from prayer, He came to the disciples and found them sleeping from sorrow, and said to them, 'Why are you sleeping? Rise and pray that you may not enter into temptation'" (Luke 22:39-46).

while Jesus slept, Mark 4:35-41.³ The frantic cry for relief by the disciples undergirds the incredible inner struggle of complete loss and futility that is parallel to Shackleton crew's sense of hopelessness after attempting to move themselves across the frozen tundra struggling against absolute failure.

The marvelous difference in the two events is how God dealt with the wind. For the disciples, they witnessed Jesus rising to calm the wind and the waves with the cry of his voice. The crew on the other hand, witnessed the miracle of a gale that pushed them further north to the exclamation of their boss, Shackleton, 'Thank God!' The disciples had the privilege to watch Jesus perform miracles as the God-man. Perhaps for mere mortals, the very best a leader can do is to point men to look upon God, who works in their lives.

On page 167, the crew enjoyed a marvelous farewell breakfast prior to the departure of the *Caird* for their treacherous journey. Shackleton knew all too well what was at stake with his departure and the perils at hand in the undertaking. Even with this reality, he imbued those who were remaining with an incredible sense of hope that all would go well in the end and they would be saved.

This scene is amazingly similar to Jesus sharing his last supper with his disciples. The most significant difference is that Jesus knew he had to die in order for the disciples to live and Shackleton had to live in order for the crew to survive. Both instill the very powerful quality of hope into those they were leaving behind. Even in the most difficult of circumstances, it behooves every leader to consider the incredible impact that hope can bear on the situation. Few leaders experience the extreme trials of life and death matters,

³ See Chapter 1 discussion of Jesus as *Protector*.

but even within the realm of success and failure rests the significant influence of hope injected into those surrounding that leader.

Dr. James Dobson in the ‘Afterword’ beautifully depicts my thoughts when considering the rescue of the crew left on Elephant Island. What a wonderful analogy of the promise Jesus gave initially to his disciples and ultimately, to everyone else throughout the ages who choose to follow him: his impending return to rescue us from the turmoil and strife of this world to take us to the land of warmth, good food, and rest.

Acts 1:9b-11⁴ describes the moment in which Jesus wanted to instill the greatest of hope to those whom he was leaving behind. In order to prevent despair, Jesus wanted his disciples to watch for his return, especially when things got tough. Do supervisors give the same kind of encouragement to subordinates when they must leave them alone to care for their own? More importantly, will any of us climb to the top of the bluff every day to look out for the coming Savior?

Devil at my Heels: A Heroic Olympian’s Astonishing Story of Survival as a Japanese POW in World War II, by Louis S. Zamperini and David Rensin; New York: HarperCollins, 2003.

Another example of someone demonstrating Jesus’ leadership skills can be found in Louis Zamperini. Even in his pre-redemption days, Zamperini revealed some qualities that emulated Jesus’ life.

Hillenbrand’s best-selling rendition of Zamperini’s life, *Unbroken* (Hillenbrand 2010) only describes Zamperini’s life and exploits before he trusted Christ. Whereas,

⁴ “He [Jesus] was lifted up while they were looking on, and a cloud received Him out of their sight. And as they were gazing intently into the sky while He was departing, behold, two men in white clothing stood beside them; and they also said, ‘Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven.’”

Devil at my Heels gives the full scope of his struggles and ultimate redemption through the power of the gospel of Jesus Christ. It is incredible to relish in the achievements of his young life as an Olympic track star, but without walking through the difficult phases of reintegrating back into life after the war and the impact of Christ on him, Hillenbrand presents only a minute portion of who Zamperini was as a person.

Even though Jesus was perfect in word and deed, he still allowed his followers absolute access to his entire life. They watched him succeed in challenges from the Pharisees, but also the hurt and anguish caused through Judas' betrayal⁵ leading to his abandonment, torture, and death.

Zamperini allows the reader full access to the successes and failures of his life. He demonstrates incredible vulnerability in sharing the parts of his life that most people would leave in the shadows without anyone knowing about it. This vulnerability makes his story so riveting. He truly is unique in his experiences, but through opening his heart and mind to the reader, we are able to discover a bit of humanity that challenges each of us. He allows us to reach the heights of glory in telling of his victories on the track while also embracing the struggles within his soul. The power of expressing such vulnerability encourages mutual trust and allows for opportunities of growth for leader and subordinate alike.

Throughout the story, Louis takes us on a journey of fighting against the odds and, at times, for his very survival. Weaving together the destructive physical toll of his imprisonment with the emotional roller coaster produced through his extreme deprivation, Zamperini is able to construct a vivid account of his fallen state that he later

⁵ John 13:36-38; 16:16-33; and 18:2-12 describe the betrayal and are all stated in Chapter 1 under the section *Corrector*.

submits to Christ. His conversion account described on pages 230-231 is an amazing example of the depths and breadth of the grace of God extended to humankind.

Zamperini's post conversion discourse is really the critical point of the book. Without the exclamation point of Christ's work in his life, he would only have been known as the angry, drunk POW and former Olympian.

The most notable Christ-like example Zamperini displayed was his ability to forgive face to face the guards that so abused him as told on pages 250-252. The 'Bird,' the guard who abused him the most, Zamperini had to settle for forgiveness at a distance due to his former guard not willing to interact with him. This is a beautiful representation of how Jesus upon the cross requested the Father's forgiveness for those guilty of falsely accusing him and then crucifying him.⁶ The spirit of forgiveness displayed toward those guilty of wounding is life changing when observed. In the hierarchal system of the Army, this is even more evident when expressed in the leader-subordinate relationship.

The transformational power of God's grace extended the meaning of Louis' life into helping troubled teens escape the same challenges he faced as a teen. His knack for sharing his story with the emphasis on how God changed his life influenced countless number of individuals. Zamperini is an excellent example of using his life's experience as a testimony to how God works in the everyday lives of people in extraordinary ways. He made it his mission to share the story of God's forgiveness to anyone and everyone he came into contact. We may not have the same experiences, but we all have a story to tell on how the Lord marvelously changed our lives. The same passion extending from the

⁶ "And when they came to the place called The Skull, there they crucified Him and the criminals, one on the right and the other on the left. But Jesus was saying, 'Father, forgive them; for they do not know what they are doing'" (Luke. 23:33-34).

leader's redemption story could easily be expressed toward their subordinates for their benefit and growth.

Leading With A Limp, by Dr. Dan B. Allender; Colorado Springs: WaterBrook Press, 2006.

Dr. Allender states his premise of the book on page 2 as, "to the degree you face and name and deal with your failures as a leader, to that same extent you will create an environment conducive to growing and retaining productive and committed colleagues." There is value in considering our failures and responding appropriately. When compared to Jesus' leadership there are noticeable challenges to Allender's premise. Even considering the reality of Jesus as both God and man, there was at least one instance in which Jesus demonstrated a potential setback in his leadership. In the Garden of Gethsemane, Jesus cries out in anguish for God to relieve him of the responsibility of carrying his mission to completion.⁷ Was this a moment of fear to lead as described on page 5 or a crisis of leadership as noted on page 29? No one truly knows the motivations of Jesus in that moment; but believers readily acknowledge his response to the temptation to walk away from the impending betrayal, torture and horrific death. Jesus consistently adhered to a life of humility. It may be inappropriate for a leader in some occasions to verbalize their doubts and failures; but leaders must always show humility toward others.

On pages 28-36, Allender describes the costs of leadership that were every bit evident in the life of Jesus: betrayal, loneliness, crisis, complexity, weariness and glory. In the midst of embracing these realities, Jesus modeled the power of faith in dealing with these challenges. In every occasion of struggling through these costs of leading, Jesus declared his absolute trust and confidence in God's love and guidance. He purposely got

⁷ Luke 22:39-46, quoted in footnote 31, is used to describe Shackleton's struggle to lead through adversity.

away to pray when the load got heavy. In the darkest moments of loneliness and betrayal, he cried out to God for comfort. As already mentioned above, one of the best examples of this was Jesus in the Garden carrying his burdens to the Father. Every potential leader indeed needs to count the cost of taking on the responsibility, but that charge needs comparison with the promises God extends to his own.

A description of Jesus' method of building a leadership team is on page 55: "Here is God's leadership model: he chooses fools to live foolishly in order to reveal the economy of heaven, which reverses and inverts the wisdom of this world. He calls us to brokenness, not performance; to relationships, not commotion; to grace, not success." This is an amazing picture of the first disciples Jesus chose to follow him. These individuals were the biggest bunch of messed up misfits that God would use to set the world ablaze with the gospel of Jesus' death and resurrection. This is a great model to keep at the forefront of our minds as we consider our leadership teams and to be an encouragement in the midst of our missteps and challenges.

Chapter 8, *Escaping Solitary Confinement*, provides several examples of Jesus' leadership and struggles the first century disciples could not grasp. As a self-pronounced Rabbi and teacher of God's word to the people, Jesus was subjected to an immense level of misunderstanding on the part of the religious leaders and the people alike. The people witnessed Jesus' honest and transparent approach to explaining the things of God but could not fully embrace him or his teaching due to their own misgivings of approaching leaders. The religious leaders, on the other hand, could not accept Jesus due to his apparent ability to connect with the outcasts of their society.

The misunderstanding of Jesus as a leader and as God's son was due mainly to the people not accepting anyone outside of their preconceived notion of a representative of God. Jesus, even with his closest disciples, emulated the loneliness of leading people into the chaos of change required to obey the things of God. There has never been a lonelier experience than when Jesus cried out from the cross, "My God, my God, why have you forsaken me?" (Matthew 27:46). Even then, people had no idea what he was saying or what he meant.

Leaders called to walk with Christ in executing their duties are most fortunate to have one to call upon that fully understands the entirety of isolation and loneliness. Leaders can use even the most difficult of experiences requiring utter dependence upon the goodness of God as an incredible example for those they lead. This vulnerability will be encouraging to those who will also find themselves needing to call out to Christ for strength and renewal.

The chapter that best encapsulates all that Jesus represents is, "*Three Leaders You Can't Do Without.*" Jesus perfectly executed all three roles of prophet, priest, and king. Throughout time, there were individuals that acted primarily on only one of those roles in order to carry out the will of God. It never occurred to me that all three of these characters could reside in one person with one particular trait being dominant, apart from Christ. I do agree with Allender's synopsis that professionals, such as chaplains, like having kings and priests in their midst; but they really do not care for the prophets. Even in the U. S. Army Chaplain Corps, who proclaim that one of the traits of a good chaplain is to have the prophetic voice. This is mostly directed toward commanders in calling out negative behavior and attitudes in order to keep the unit and command in good standing.

However, when some chaplain directs that same voice toward the Chaplain Corps itself or one of its senior members; it can become quite dicey for the prophet. For example, a lower ranking chaplain challenging a senior ranking chaplain's ideas, moral choices, or decision-making can create difficulties for that junior chaplain. This could create a great opportunity for the supervisory chaplain to demonstrate the protector characteristic for their subordinate.

Five Dysfunctions of a Team: A Leadership Fable, by Patrick Lencioni; San Francisco: Jossey-Bass, 2002.

There are not many instances depicting the inner workings of the discipleship team Jesus compiled; however, within this book are some potential examples. One such incident finds the disciples arguing among themselves who might be the greatest, Luke 9:46-48.⁸ At this point, the disciples fell into the dysfunction of *Inattention to Results* by focusing on their individual egos over the power of the team. Jesus was quick to correct their dysfunction through displaying a child and stating their faith has to be like that of a child and their service to one another has to be the central focus of all they are and do.

In Galatians 2:11-14,⁹ Paul demonstrates how he had the courage to address the dysfunction of *Avoidance of Accountability* by stating how he challenged the misdeeds of Peter that hurt the overall mission of expanding the church's understanding of following

⁸ "And an argument arose among them as to which of them might be the greatest. But Jesus, knowing what they were thinking in their heart, took a child and stood him by His side, and said to them, 'Whoever receives this child in My name receives Me; and whoever receives Me receives Him who sent Me; for he who is least among you, this is the one who is great.'"

⁹ "But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he *began* to withdraw and hold himself aloof, fearing the party of the circumcision. And the rest of the Jews joined him in hypocrisy, with the result that even Barnabas was carried away by their hypocrisy. But when I saw that they were not straightforward about the truth of the gospel, I said to Cephas in the presence of all, 'If you, being a Jew, live like the Gentiles and not like the Jews, how *is it that* you compel the Gentiles to live like Jews?'"

Jesus. This correction happened in public and face-to-face, I believe, to set a precedent for the whole church that accountability is for everyone, especially the leadership. As this example depicts, there are times when it is essential to correct a subordinate in public. However, the wise leader will execute this correction with the overarching desire to bring growth and not crush the individual. The adage, ‘public sins require public rebuke,’ may inform the leader in this regard.

Acts 15 describes beautifully how the early church leaders overcame the dysfunction of *Lack of Commitment*. At the Jerusalem Council, several leaders voiced their concerns on how to incorporate Gentiles into the fellowship. Their ideas were heard and then countered with Scripture. The appearance of the original apostles of Jesus did not detract from allowing people to argue their point. When it was all said and done, they all left with the agreement of a letter written to all the Gentile churches. They all left with a singular commitment, even if a consensus was absent. A good leader creates an environment that encourages even subordinates to voice their thoughts and concerns. In the midst of the discussion, better ideas may surface as to the way forward. Just as vital, is for the leader to frame and vocalize a singular direction with a commitment from the team for execution and not depend upon a consensus of that team. The power of being heard cannot be overstated for the leader to accomplish this feat.

In Acts 11, Peter showed the absence of the dysfunctions of *Fear of Conflict* and *Absence of Trust* in his ability to confront the church leaders in Jerusalem concerning the issue of accepting Gentiles into the faith without partaking in circumcision. Peter trusted his fellow leaders enough to challenge their pre-conceived notions of what was required to be a follower of Christ. The leader, in this case James, had to at some point establish a

culture that encouraged this behavior. This culture was no doubt learned by watching their master, Jesus, display for them during his mentorship efforts. The true test of a leader may be in how their *Padawans* go on to lead others as mentors. There can be no greater honor than to observe a disciple demonstrate the same qualities you helped instill in them being extended to another generation of disciples.¹⁰

It is encouraging, yet believable, that the disciples wrestled with the same issues that still face leadership teams today. May we who choose to follow Jesus have the courage to face the dysfunctions of our ministry teams for the greater good of the calling to take the gospel to the world. For the sake of this project, may the chaplain leaders first face their dysfunctions and challenge the missteps of their team of UMTs for the sake of caring for their soldiers and families and for the future generations of chaplain leaders being molded.

Boundaries for Leaders: Results, Relationships, and Being Ridiculously in Charge, by Dr. Henry Cloud; New York: HarperCollins, 2013.

Jesus, as the God-man, did not need to establish the boundaries suggested by Dr. Cloud. However, all leaders should take into account his recommendations as they disciple others. As sinful, fallen people in a sin-sick world, we need to take to heart the necessity of building these arbitrary walls for the sake of leading other sinful, fallen individuals in whatever endeavor God may allow.

Cloud simplifies leadership responsibilities into his definition of boundaries on page 25 by what we create and what we allow. This simple articulation provides a great framework for any team leader to implement. Leaders create environments within which

¹⁰ This is a type of fulfilling Paul's instruction to Timothy found in 2 Timothy 2:2 - "And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also."

everyone operates.¹¹ This environment can be positive, which promotes joint efforts to accomplish a single goal. The environment can also be horribly negative, which creates anxiety and fear and stifles all hope of accomplishing much. That the disciples clung to one another after the arrest and crucifixion of Jesus alludes to the idea that Jesus indeed built a positive team approach. The second aspect of what the leader allows contributes to the direction and environment the team will enjoy or regret. A perusal of the Gospel accounts shows many times Jesus correcting his followers' misguided attitudes and at times their self-centeredness.¹²

Throughout chapter 9, Cloud frames building trust through demonstrating vulnerabilities of the leader. The value in the shared experience of walking through difficulties can create an even deeper sense of trust. Jesus demonstrated his human frailty, but the disciples trusted him based upon their belief of him being God. No appropriate leader in our world wants others to think or follow them because they think they are gods. However, a team of individuals traversing a difficult time where the leader demonstrates the ability to guide the team through to safety will inspire greater trust. An obvious example is a leader who takes troops through a combat experience and brings them safely home. Combat-like trust is built through the course of shared difficulties, not some manufactured circumstances. However, it is still incumbent upon any leader to do whatever they can to foster some level of trust within the team.¹³ To the degree this is accomplished is the same degree to which the team can accomplish great endeavors.

¹¹ The above discussion regarding the culture surrounding the church of Jerusalem described in Acts 11 and discussed above is an example of leaders creating a positive environment.

¹² See Chapter 1 description of Jesus as *Corrector* and Footnote 37 above for the account in Luke 9 of who was the greatest disciple.

¹³ The value of trust between leader and subordinate is evaluated further during the survey results section in Chapter 4.

On pages 218 and 219, Cloud describes the most Christ-like discourse found in the book. Here he briefly exhorts the leader to have the heart of a servant. Jesus was the greatest servant leader as demonstrated throughout the gospels, but fully explained in Philippians 2:5-8.¹⁴ I am encouraged to observe the great minds of today acknowledge this quality still necessary to achieve boundless leadership. I am also encouraged that of all the qualities valued by the Chaplain Corps of its leaders, it is that of being a servant leader. All the more reason for every supervisor to emulate this quality to and for their subordinates.

Good to Great: Why Some Companies Make the Leap.... and Others Don't, by Jim Collins; New York: HarperCollins, 2001.

This book is a project based upon research, except this team concentrated upon businesses. Even if this study does not directly stipulate biblical standards, there still exists biblical truth within the results worth mentioning. Most notably, as relating to Jesus' leadership, is in the description of a *Level 5 Executive* found on page 20: "Builds enduring greatness through paradoxical humility and professional will." Jesus is the premiere example of combining humility with an overwhelming will, which he referred to as following the will of his Father.

Collins rightly described the difference between having just an overwhelming, strong personality that can accomplish greatness, but does not carry on as enduring greatness. Jesus emulated this in instructing and modeling the kind of leadership that is required to carry God's purposes in the development of the church that has transcended

¹⁴ "Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, *and* being made in the likeness of men. And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross."

time and cultures. God in the flesh created the foundation, but fallen and redeemed humans carried on the mission. Throughout the history of the church, other Level 5 leaders marvelously furthered the mission of the church. Perhaps best known in recent decades is Dr. Billy Graham, who many acknowledged his humble, yet passionate, approach to ministry. An incredible goal for any supervisory chaplain should be to not only be a Level 5 leader, but to develop their subordinates to become ones as well.

Chapter 3 describes a corollary principle demonstrated by Jesus. This principle states that in order to “get to great,” the Level 5 leader develops the team before getting after the mission, or in their terms, “first who...then what.” Jesus assembled his team prior to establishing and communicating his mission. In the results-oriented culture that permeates America, even in the ministry arena, may be the greatest challenge for any leader that strives to create a great organization. The fluidity of the U. S. Army makes this principle nearly impossible for the Chaplain. However, the leader that strives to alter the future ministry of the Chaplain Corps may indeed be able to utilize these principles through influencing a group of chaplains throughout the fluid movement and various assignments of those chaplains. This principle emphasizes the importance of supervisors to choose to be functional leaders even when they are not positional leaders. Functional leaders can provide guidance and mentoring across space and time that is not always afforded the positional leader.

United States Army Publications; Washington, D.C.: Department of the Army, various dates.

The Army currently publishes their doctrine in tiered formats which are numerically coded according to topic. The top level, called simply ‘Army Doctrine Publication’ or ADP, consists of an overview of the subject in a small concise pamphlet.

Then expansion of the topic occurs through an ‘Army Doctrine Reference Publication’ or ADRP. Finally, the most detailed explanation follows in a ‘Field Manual’ or FM. The code designated for *Army Leadership* is 6-22; therefore, there exists ADP 6-22, ADRP 6-22, and an older version of FM 6-22. As in many cases throughout the realm of Army doctrinal writing, the ADRP supersedes and replaces the FM, which is the case with 6-22. However, referring to the older available FM gives a foundation upon which to refer.

It is fitting to note that in the Preface of these manuals the audience is all leaders, military and civilian. The writers wanted to acknowledge up front they were addressing everyone who leads others. This includes chaplain leaders serving within the Army. It is also important to recognize that the Army is purely a human endeavor without any adherence to the teachings of Scripture, even if mandates for the free exercise of religion reside within its bulwarks.

Even if all these manuscripts did not directly address biblical truths, they do present useful concepts and examples of Jesus’ model of leadership. Utilizing the totality of these principles easily informs the kind of leader that desires to be a follower of Jesus in how they influence others. However, like so many disciplines, there is no better source than the original. Any leader, who strives to influence others for the cause of Christ, needs to primarily become a student of the Gospels and the life of Jesus. Jesus remains the essence of leadership and the principles he demonstrated are still appropriate and effective in 21st Century America and around the world. Every now and again, someone discovers these principles in other studies, but they nonetheless reside in the God-man.

In the Forward to the ADP 6-22, General Odierno, then Chief of Staff of the Army, included this quote, “General of the Army Omar Bradley once remarked:

‘Leadership in a democratic army means firmness, not harshness; understanding, not weakness; generosity, not selfishness; pride, not egotism.’” A fitting description of what a healthy supervisory chaplain should be, except I am not sure what General Bradley was implying with pride. Typically, that would be contrary to the teachings of Scripture that places humility in place of pride.

The following is Army doctrinal leadership as laid out in chart format: (ADRP 6-22; Headquarters, Department of the Army 2012, iii)

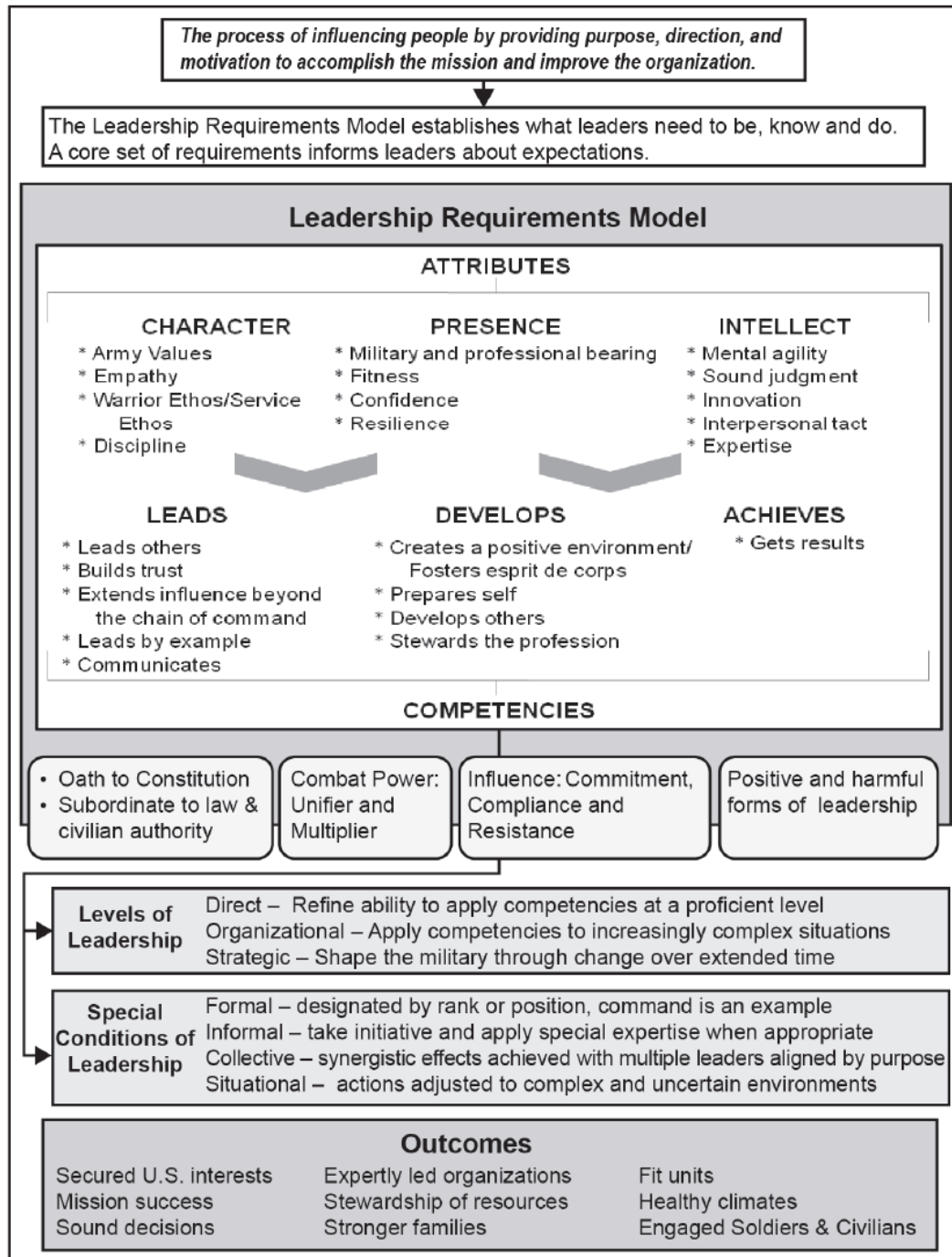


Figure 1. Underlying logic of Army leadership

Analyzing this chart alone shows some similarities with Jesus' style of leadership and some overwhelming differences.

The attributes Army leaders should possess are worth noting. Jesus emphasized ‘Character’ through his emphasis on obeying the commands of God. There is no greater moral or ethical code than articulated in the Scriptures. The Army Values¹⁵ and the Warrior Ethos¹⁶ are good guides but are significantly lacking when compared with the promises and dictates of Scriptures. Add on the contributing power of the indwelling Holy Spirit and these human endeavors demanded by the Army pale in comparison. The power of the Holy Spirit combined with the guidance of Scripture should considerably set apart Christian chaplains in the realm of character displayed in leadership roles. Unfortunately, as true with all sinful, fallen humanity, there are some within the Chaplain Corps who are unable to uphold even the Army Values.

Jesus demonstrated the ‘Develops’ attribute through his discipleship model and further accentuated the necessity when he commanded his followers in Matthew 28:19 ‘to go into all the world and make disciples.’ Jesus is all about taking the broken, unyielding person and developing them into someone completely different. As in all things, the human leader does not have the power and authority resident in the God-man, however having the heart of our Lord demands that we be about his business of transforming others.

FM 6-22 describes the attributes of ‘Intellect’ and ‘Achieves’ with the concepts of ‘Know’ and ‘Do’. Jesus did teach, implying that he wants us to understand what he

¹⁵ Army Values: Loyalty, Duty, Respect, Selfless Service, Honor, Integrity, Personal Courage (LDRSHP). These Values are further defined in ADRP 6-22, pages 3-1 to 3-3.

¹⁶ Warrior Ethos:

I will always place the mission first.

I will never accept defeat.

I will never quit.

I will never leave a fallen comrade.

The Warrior Ethos is embedded within the Soldier’s Creed found in ADRP 6-22, page 3-4.

means for us. However, his knowing more often than not was more in the sphere of intimate relationship with him and not just the head knowledge demonstrated by the first century Scribes and Pharisees. I also believe Jesus focused on the 'Be' more than on the 'Do'. 'Intellect' and 'Achieve' are still qualities needed in a leader; I believe Jesus did not emphasize them as much as the Army does.

'Presence' and 'Leads' remains. Considering that one of the greatest and last promises Jesus gave his disciples in Matthew 28:20 was, 'I am with you always,' is a good indicator that Jesus understood and applied the power of presence. Though Jesus' number one mission in coming to earth was to be the sacrifice for sins, he still demonstrated that God wants to be present with humanity in that Jesus did come and spent 33 years in our midst. In the last attribute of 'Leads,' it goes without saying that Jesus upheld it to the greatest extent. In all that he did, it was an example to all who would follow. He infused trust to everyone who would believe. As for communicating, there has never been a greater teacher nor a master communicator like Jesus.

The rest of the chart and the forms leadership takes throughout the rest of the doctrinal writings have far less in common with Jesus' model of discipleship. The Army is geared to accomplish missions within a human structure for governmental ends. Jesus calls others into a relationship with the end state of enjoying the eternal presence with him in absolute perfection. However, it is worth noting once again that the Army model of mentorship demands that the subordinate find a superior to follow and not the superior calling others to follow him.

A review of a small collection of leadership writings confirms Jesus' qualities he demonstrated for discipleship are being used in various arenas today. The literature also revealed

many other characteristics that Jesus and/or his followers displayed that were not originally stated in the biblical background study provided but are nonetheless valuable for the leader striving to emulate Jesus in their mentorship responsibilities.

CHAPTER THREE

PROJECT GUIDELINES AND MATRICES FOR CAPTURING INFORMATION

Project Parameters

My experience in Iraq with an abusive leader led me to wonder if others also have had similar experiences. Was this an isolated incident of combat-related attitudes and actions of one person or were there other supervisors in other scenarios that lacked leadership abilities? How widespread was the dysfunction of leadership across the Army Chaplain Corps? Were the stories shared by other entry-level chaplains concerning their supervisors only the whining of a disgruntled, over-worked group of individuals? In an attempt to answer these questions and ascertain the breadth of leadership challenges across the Army Chaplain Corps, I designed a survey to submit to a representative group of captain and major chaplains.

Using the survey method allowed for personal expression to garner a baseline understanding of the leadership and mentoring abilities across a segment of first-line chaplain leaders. I only used a small selection of individuals with whom I had contact during a two-year span of time. I understand this only allowed for gathering information from a small cross-section of experiences, but I believe this provided an honest assessment that would not come from a broader pool. As in other hierarchal institutions, the Army is wrought with concern over the opinions of senior leaders. This concern could easily have skewed responses from juniors toward what is supposed to be communicated versus what is truth on the ground. To overcome this concern, I chose chaplains that I had no positional authority over nor any influence over their future careers.

Project Participants

To capture the effectiveness and potential gaps in the execution of living out Jesus' principles, a survey was submitted to select individuals for feedback. The aim of the survey was to garner personal perspectives of how well the principles of mentorship taken from Jesus' discipleship techniques were modeled and executed by supervisors based upon the selected individuals' experiences.

The survey was aimed at peer and junior ranking chaplains concerning their experiences with supervisory chaplains. The chaplains selected for this survey originated from my time serving as the I Corps Plans and Operations Chaplain at Joint Base Lewis-McChord, WA. This position afforded me the opportunity to observe multiple leaders' ability or inability to mentor their subordinate chaplains. This position also gave me the chance to engage peer chaplains, junior chaplains and chaplain candidates as a functional leader, meaning I had no positional authority over them yet I was able to provide guidance and mentorship.

Having already served as a positional supervisor in a previous assignment gave me the perspective and understanding of the responsibilities required of supervisory chaplains. Throughout my career, I also observed leaders who performed as functional leaders and positional leaders. One other group engaged were those leaders who served as peer-mentors to the positional leaders. These various groups were surveyed in order to get a representative scope of how mentorship is or is not applied through a cross-section of the U. S. Army Chaplain Corps.

The segment of chaplains who were sent the survey consisted of 21 chaplains across the spectrum of experience with supervisory chaplains. One was a chaplain

candidate, who was still working toward fulfilling the academic and ecclesiastical requirements to become a chaplain. The unique aspect of this individual is that as a candidate, he was assigned to work with multiple supervisory chaplains over a short period of time allowing him to compare leadership styles in rapid succession. A chaplain candidate is a seminarian who gains training opportunities when not in class being assigned to active duty chaplains to shadow for periods of time, thus allowing for their varied and frequent leader changes. There were four first term chaplains, meaning they were serving as new chaplains on their first assignment. They only had their current positional leader and any functional leader in their sphere of work to evaluate.

There were ten senior captain chaplains chosen to take the survey, meaning they had served in two to three assignments and had served under several positional supervisors as well as had access to functional leaders from whom to draw experience. Of the ten senior captains, four of them I actively pursued a mentorship relationship implementing Jesus' principles as a functional leader during my time at Joint Base Lewis-McChord. Two of the ten senior captains I was formerly their direct positional supervisor before I understood Jesus' mentorship model as described here. The other two of the ten senior captains I had little to no significant personal contact with in order to review alternative supervision methods being applied. The survey was sent to one last group consisting of six peer major chaplains who already served or were then serving as supervisory chaplains in order to measure their perspectives on the leadership qualities they experienced and the value of the recommended principles of Jesus' mentorship techniques.

Survey Instrument

The survey instrument developed consisted of demographic profiles and 10 questions utilizing the Likert Scale with the opportunity for fuller expression through write-in comments section in the form of a 'why' question. The aim of using Likert Scale and open-ended questions was to gather objective data from the perspectives of the chaplains while also reaping subjective meaning from their scoring. The ultimate goal was to answer the nagging questions of the leadership abilities experienced across the U. S. Army Chaplain Corps.

Since I was at least somewhat familiar with my audience, I purposefully added demographic questions up front to gain trust and set the stage for the questionnaire that followed. I also established in the guidelines that the strictest confidentiality would be adhered to in the use of the information. Working with other chaplains made this request extremely easy as we adhere to the severest definition of confidentiality as an absolute dictate in the daily performance of our professional duties. The concept of mentorship is also common across the Army; therefore, I did not include any definitions as to who or what I meant.

When I sent out the survey, I included the following email instructions:

Friends, Co-laborers,
I am in need of your input as I strive to evaluate the role of mentors within the Chaplain Corps in partial fulfillment of my DMin.
I request that you fill in the attached survey and return to me.
This is a non-attributional survey, meaning that whatever you choose to share will remain anonymous.
I request that you get these back to me NLT (no later than) //Date//, so I can compile and get the rest of my thesis complete.
The information is more vital than how I receive it, so you can simply type (or hand write) in your responses and email back. Or, if anonymity is more important, please feel free to mail your responses to:
//Address//

If you choose not to participate in this project, no hard feelings.
May the Lord bless you and your families!

Anonymity in this context as a non-attribution action means that personal identities would not be revealed nor their answers used against them. However, the information shared could and would be shared as it pertains to the project. This is a common concept used throughout the Army as senior leaders engage subordinates with a measure of trust. This allows open conversation without fear of reprisals, even if the individuals are seen and known. The flip side of this is the ability of the senior leader to be candid in their speech without fear their words would be used to their detriment by the subordinates.

The survey instrument follows as submitted to the identified chaplains:

Mentorship Survey

In order to assist in the partial completion of a Gordon-Conwell DMin project, please complete the following survey. Each question begins with a measuring between 1-5 of how well you agree with the statement, 1 being totally disagree and 5 being totally agree. Next, you will be asked to explain why you answered with that particular value. This survey depends upon your unbridled candor. Understand that an individual is not the object of the survey, but the principles applied to a mentoring relationship.

Demographics:

Total time in the uniformed services?

How long as an Army Chaplain?

Rank?

Do you have someone you consider as an Army Chaplain Mentor? If so, for how long?

Have you supervised others as an Army Chaplain? How long?

1. I experience significant mentorship from my positional leader, meaning my Chaplain supervisor.

1	2	3	4	5
Totally Disagree	Disagree	Neither Disagree Nor Agree	Agree	Totally Agree

Why?

2. I experience significant mentorship from a functional leader, meaning a Chaplain superior.

1	2	3	4	5
Totally Disagree	Disagree	Neither Disagree Nor Agree	Agree	Totally Agree

Why?

3. At some time in my Chaplain career, I experienced a positional leader that did not exude the Army model of leadership, which abounds in trust.

1	2	3	4	5
Totally Disagree	Disagree	Neither Disagree Nor Agree	Agree	Totally Agree

Why?

4. I feel cared for, more specifically a sense of being loved, by a functional leader.

1	2	3	4	5
Totally Disagree	Disagree	Neither Disagree Nor Agree	Agree	Totally Agree

Why?

5. Due to the spirit and mode a functional leader displayed, I experienced growth in response to correction from a functional leader.

1	2	3	4	5
Totally Disagree	Disagree	Neither Disagree Nor Agree	Agree	Totally Agree

Why?

6. Positional and functional leaders need to possess the qualities of: love, servanthood, strong chaplain identity, and a sense of personal and professional direction.

1	2	3	4	5
Totally Disagree	Disagree	Neither Disagree Nor Agree	Agree	Totally Agree

Why?

7. My positional leader, meaning my assigned technical supervisor, also operates as a functional leader, meaning someone I choose to follow.

1	2	3	4	5
Totally Disagree	Disagree	Neither Disagree Nor Agree	Agree	Totally Agree

Why?

8. I strive to emulate the leadership principles and practices of a functional leader.

1	2	3	4	5
Totally Disagree	Disagree	Neither Disagree Nor Agree	Agree	Totally Agree

Why?

9. I have confidence, also understood to include trust, in the future existence of positive leadership in the Army Chaplain Corp due in part to functional leader influence.

1	2	3	4	5
Totally Disagree	Disagree	Neither Disagree Nor Agree	Agree	Totally Agree

Why?

10. I possess a deeper sense of fulfillment in my ministry due to the influence of a functional leader.

1	2	3	4	5
Totally Disagree	Disagree	Neither Disagree Nor Agree	Agree	Totally Agree

Why?

Survey Instrument Explanation

The intent of the survey was to be simple and concise enough for very busy chaplains to want to take the time to respond. It was also designed to answer the most crucial questions to get at the most basic understanding of the chaplains' experience with supervisory chaplains. As noted above, the use of the Likert Scale and open-ended question of 'Why' allowed for the objective and subjective responses to garner the fullest possible expression of the chaplains' involvements with the principles of Jesus' leadership with chaplain leaders.

The first two questions were aimed at gathering if there was the existence of 'significant' mentorship and if there was a difference in their experience between positional and functional leaders. These two questions were put first to also identify the presence of both positional and functional leaders for the chaplains to acknowledge and compare. These two questions were also to measure the effectiveness of supervisors utilizing Jesus' trait of *Collector*. The absence of any mentorship demonstrates that senior chaplains are not reaching out, or calling, junior chaplains into a discipling relationship.

Question three was crafted to encourage the chaplains to be honest in their assessment of their chaplain leaders as measured by the Army's standard as declared in ADP 6-22 and ADRP 6-22.¹ Even the newest chaplain and the chaplain candidate would be familiar with the basic aspect of this doctrine due to their introduction to it during their initial Chaplain Basic Officer Leadership Course.² This course is the pre-requisite

¹ These Army doctrines were explained in chapter two with basic standards of execution in the lives of all Army leaders.

² This training is a 12-week course conducted at the U. S. Army Chaplain Center and School, Fort Jackson, SC, as is most U. S. Army Chaplain Corps courses.

training for all chaplains to serve in the Army. These chaplains would also have known the absolute necessity of trust as the baseline of all subordinate and leader relationships. The understanding and presence of trust as a mutual concern for everyone in the organization would permeate every chaplain taking the survey. Violation of the trust between subordinate and leader is seen as the most grievous of failures, mainly with the leader involved. Though trust is certainly the focal point of this question, there are other characteristics implied that could be discussed in the “why” question of the survey. This question would also measure the presence of leadership exemplifying the *Standard Setter* characteristic of Jesus. Supervisors appropriately keeping the standards of leadership would be good examples and would instill trust with those they lead.

Questions four and five were specifically geared to address the presence or absence of appropriate *Corrector* qualities exemplified by Jesus with his inner circle. The act of love is unquestionably the most profound and all-encompassing attribute of Jesus. The idea of correction is not as embraced as a great quality Jesus presented to his disciples. The culture of Army discipline can come across as harsh or even at times aggressive attacks upon a person. The aim of question five was to evaluate the correction styles observed or experienced by the chaplains at the hands of leaders. I purposefully choose to use functional leaders for these two questions to take the attention away from potential strife or difficult positional leaders to get after how prevalent Jesus’ model of mentorship is utilized throughout the Chaplain Corps in some capacity.

Question six was designed to address the presence of Jesus’ attributes with functional leaders to verify that some supervisory chaplains exhibit these qualities. This question would also be used to compare how positional leaders are viewed with these

characteristics through the use of question seven. If chaplains consider their positional leader as worthwhile to follow as compared with those acknowledging the presence of these traits, it is worth noting the comparison. Following this line of thought, I proposed question eight to ascertain the desirability of inculcating these same traits in the lives of the surveyed chaplains. Question six was intended to lead in the thinking toward question seven, which in turn would lead to considering question eight. The combination of these questions also evaluates how well supervisory chaplains demonstrate the *Protector* quality through their feeling of trust and desire to emulate senior chaplain leaders that stood in the gap with them.

Questions nine and ten were to evaluate the breadth of leadership abilities across the Chaplain Corps as considered from the chaplain's perspective. The greater the positive response to these two questions would determine the extent that the qualities of Jesus' mentoring model already exists, at least the qualities of trust and feeling loved.

By way of surveying multiple chaplains at Joint Base Lewis McChord, it was my desire to find out the quality of leadership experienced throughout the U. S. Army Chaplain Corps. It was my hope to find positive examples of Jesus' disciple qualities, while also ascertaining the depth of the absence of those same qualities. Now that the survey was produced, submitted, and returned; we will turn toward analyzing the results.

CHAPTER FOUR

PROJECT OUTCOME

Through surveying a cross-section of select chaplains, I was able to determine the potential depth of leadership dysfunction within the Army Chaplain Corps. I also was able to discover the potential breadth of supervisors who do in fact live out Jesus' leadership qualities, positing great hope for the future success of chaplains caring for America's warriors and their families. Even with the positive outlook among the participants toward functional leaders, the 'negative' perception of positional leaders is the bedrock concern of this project.

The survey sought to gain objective responses through use of Likert Scale questions along with subjective answers given by the participants. Trends gained through both responses were the basis for evaluating the value of this project. The numeric and subjective responses of the group who experienced mentorship measured the efficacy of executing Jesus' model within the U. S. Army Chaplain Corps. Answers to questions were designed to evaluate mentorship similarities and differences experienced by chaplains through various supervisors who may or may not have used Jesus' discipleship qualities. The group of current and post-supervision chaplains were used to garner feedback from their experience in the application of the model's principles across various formations within the U. S. Army.

Participants Demographics

Of the 21 individuals approached to participate in the survey, 13 responded. Eight responders were captains and five were peer majors. Of the eight captains, two were first-

term chaplains with one-year experience as chaplains. The other six captains were all seniors with six to eight years' experience as chaplains. The average time as chaplains of all captains was 5.8 years. However, the average time in service for the captains, meaning how long they have served in some capacity in the military, was 12.9 years. The extra time in uniform for these individuals mean they had a rich background of military experience before becoming chaplains. Two of the eight captains only had military service as chaplains.

The majors had an average of 11.8 years' experience as chaplains. The average time in service of all the majors was 17 years, also demonstrating a strong military background prior to becoming chaplains. However, two of the five respondents only military service was as chaplains.

The demographic questions did not account for whether prior service was officer or enlisted nor what branch of service¹ participants belonged to before becoming Army Chaplains. These variables may or may not have impacted their perspectives on leadership qualities of their supervisors. To ascertain the effect of these variables would require further research into the leadership principles implemented within the branches and differences in leadership training and execution between officers and enlisted across those branches.

Even without knowing the totality of their service's impact on the participant's answers, there are many positive results present in having prior military service for the chaplain. The most significant may be understanding the cultural distinctives prevalent in

¹ Army, Air Force, Navy, Marine Corps, or Coast Guard.

the military.² Another strength gained from prior service is the ability to practice, receive, and observe leadership principles in the military context. These leadership experiences would not have the imbedded expectations of what a chaplain supervisor should be by the very nature of the different missions and responsibilities resident in the rest of the military as compared to chaplains.

As stated in the previous chapter, the concept of having a mentor is widely understood across the force and therefore did not require a definition in the survey. One question not asked in this survey was whether the mentors referred to by the respondents are currently or were at some point in the past a positional or functional supervisor. Of the 13 respondents, 11 stated they claimed someone as their mentor. One each of the captains and majors declared they did not currently have a mentor.

Of the four majors who reported having a mentor, two had their mentors their entire chaplain time; one had their mentor 26 of their 27 years of military service, including 13 years as a chaplain; and one declared they had a mentor, four of the 15 years as a chaplain. The majors demonstrated, for the most part, the presence and importance of having a mentor to look to for guidance and support as a chaplain. On average, the majors claimed to have a mentor 10.2 out of their 11.8 years as chaplains and 17 years of overall military service.

The captains on the other hand showed a mixed understanding of the need for a mentor. Of the eight captains, seven stated they had a mentor with one of them not

² The military is a sub-culture within the United States while each branch of service retains its own cultural distinctives within this sub-culture. Each branch has its own vocabulary, way of doing things, expectations, and even a world view. For example, the Army tends to think in geographic terms of land masses whereas the Navy thinks about bodies of water. Even with these differences, there are still commonalities for all who serve in the uniformed services.

supplying a timeframe of how long they had the mentor. One stated they had a mentor long before entering the military, suggesting they viewed this mentor as a guide who was not necessarily associated with the military. Two of the captains had their mentor for the entirety of their chaplain experience. Two of the captains claiming a mentor, experienced guidance five of the seven years and five of the eight and half years as chaplains respectively. The last captain stated having a mentor only one of their six years as a chaplain. On average, the captains had a mentor 5.5 out of their 5.8 years as chaplains and 12.9 years of military service.

I postulate, based upon the survey findings regarding the question, “Do you have someone you consider as an Army Chaplain mentor?” mentoring is happening, but still needs emphasis to achieve the desired end state of developed leaders. The Army principles of leadership as stated in ADP 6-22 and ADRP 6-22³ described earlier are being executed across the Chaplain Corps in some capacity. However, with two of the 13 individuals, including a major with 10 years of service, still not having a mentor demonstrated the real need for the Chaplain Corps to improve in this area. There appears to be a majority of chaplain leaders displaying some measure of the *Collector* quality, but with 2 of 13 chaplains still without mentors makes clear the need for others to embrace this trait.

The demographic question, “Have you supervised others as an Army Chaplain Mentor?” was intended to ascertain the level of mentorship practice in relation to other chaplains. However, not specifying the real intent in the question resulted in five of the

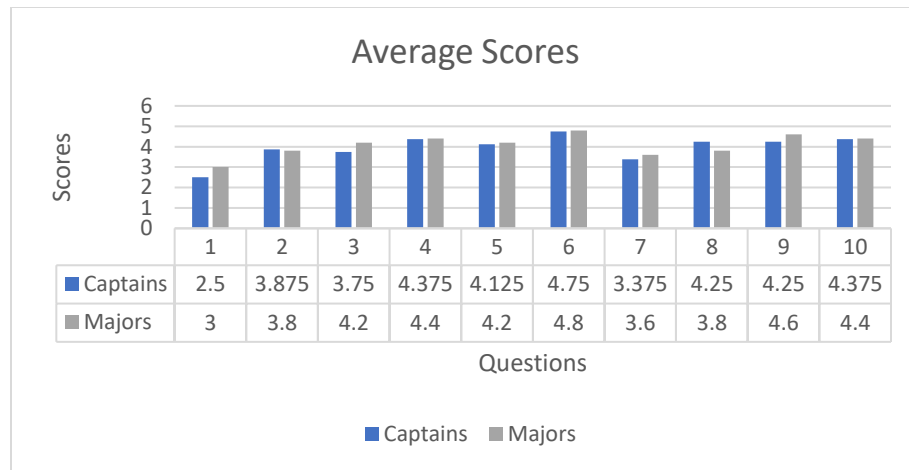
³ As stated in chapter one, ADRP 6-22 declares the “developing leader often initiates the relationship and seeks counsel from the mentor.” However, I posed the challenge according to Jesus’ model of leadership, it is incumbent upon supervisory chaplains to seek out those whom they might mentor, placing a greater responsibility upon senior chaplains to emulate this characteristic.

eight captains stating they had supervisory experience related to their enlisted counterparts, the Chaplain Assistant. Even though this was not the intended result, it is encouraging to consider these junior leaders are already practicing mentorship skills with their junior enlisted counterparts. This project was not directed at this supervisory relationship, but the same concepts are every bit as valuable to inform how to lead these crucial team members.

The majors did, for the most part, answer with the understood question in mind as far as their experience went with direct supervision of chaplains. The majors declared they had an average of five years of supervisory experience, meaning they all were currently or had in the recent past served in a brigade-level direct supervision role with multiple subordinate chaplains subject to their leadership. This direct supervision experience would inform their responses to the survey as to what form of mentorship they used in their development of other leaders, as well as, what mentorship techniques they were exposed to in their development as leaders.

Survey Results

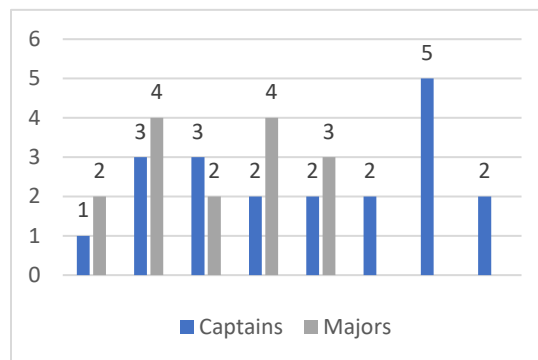
In answering the survey questions, the participants were instructed to use a Likert Scale between 1, Totally Disagree, to 5, Totally Agree and then were given the opportunity to respond subjectively by writing in a response to 'Why' they marked their value on the scale.



Graph 1: Average scores for all questions by participant's rank.

The averages show only slight deviations in the average scores between the captains who are currently subject to positional and functional leadership and the majors who are, for the most part, providing the role of leaders. Following are the conclusions to each of the 10 questions posed in the survey.

1. I experience significant mentorship from my positional leader, meaning my Chaplain supervisor.



Graph 2: Question 1 Scores by Rank

The captains average score for this question was 2.5, meaning they did not feel they were receiving significant mentorship from their direct supervisory chaplain. There was one, however, who scored a five for their supervisor with no subjective answer as justification. In adding the quotes from the respondents, I added brackets for clarity of

expression and to conceal gender of those described. I also included the score with the quote for reference. The subjective responses from the captains consisted of:

“[They aren’t] an engaged Leader. [They don’t] act like [they] know more than I do.”

Score - 1

“Yes, from previous BDE [Brigade] CH [Chaplain]. Current BDE CH is more hands off, but always available.” Score - 3

“Situational and tasked oriented, inconsistent – supervisor seems overwhelmed.”

Score - 3

“[They are] located in another state and not very connecting or social.” Score - 2

My chaplain supervisor is well-versed in knowledge about the Army and the chaplaincy. However, the reason I answered this is because there has not been any form of mentorship outside of two counselings.⁴ [They are] a ‘talker,’ but little comes out of it. Our weekly meetings are dreaded by the BN [Battalion] chaplains and outside of calendar synching, nothing significant is accomplished. My supervisor is a good chaplain and person, but has had very little leadership formation in my opinion. However, this has helped me formulate ideas pertaining to how I will function as a BDE chaplain should I have the opportunity down the road. Score - 2

Following this response was a plea for their answers not be revealed in any way to their chaplain leadership, revealing a lack of trust within the chaplain technical chain. As stated before, chaplains work within the confines of strict confidentiality which is what led me to the conclusion this individual has lost trust in their chaplain chain through their emphasis on maintaining confidence with me in responding to the survey.

“Geographic distance with my BDE CH.” Score - 2

⁴ As described in chapter one, ADRP 6-22 defines Army counseling and is designed as a formal written evaluation of a soldier’s performance.

“My current chaplain supervisor appears to be too busy to engage in such a weighty task. While [they] and I get along well and have similar and complimentary personalities, [their] busy schedule does not lend itself to such a dynamic relationship.” Score - 2

Common themes throughout these responses show current supervisors are separated from their subordinates either geographically or through their busyness. There also appears to be a sense of general disconnectedness on the part of the supervisors toward their subordinates. As a model, Jesus used his ministry to inform, instruct, and develop his disciples and did not allow his tasks to distract him from the greatest work of developing his subordinates.

The majors averaged 3 on Question 1, declaring they neither agree nor disagree with whether they are receiving significant mentorship from their positional supervisor. One of the respondents did not include subjective answers to the question. The distinction of the majors’ responses is in who they are evaluating in their answers. Were they responding with the myriad of brigade-level supervisors they served under sometime in the past; a single direct supervisor who had an impact upon them while they were in a battalion; or their current direct supervisor at the division-level? Being a division-level supervisor typically means they have significantly more time in the chaplaincy and Army and have proven their ability to lead others, at least to the senior chaplains who recommended and/or assigned them to their position. However, the majors’ mid-range score also indicated, even in what many in the Chaplain Corps considers the pinnacle of leadership, there could be a gap in mentorship abilities.

The majors’ answers to the subjective portion of Question 1 consist of:

“My supervisor took time to visit with me at least once a month to discuss my professional growth and development as well as give me an overall assessment of my performance in the organization.” Score - 4

“Mentorship occurs only if sought out, no intentional mentorship from top down”
Score -2

Either this individual was referencing the ADRP 6-22 mandate for individuals to seek out a mentor or it confirms many leaders, even in the Chaplain Corps, do not emulate Jesus in calling others to follow them as their mentor.

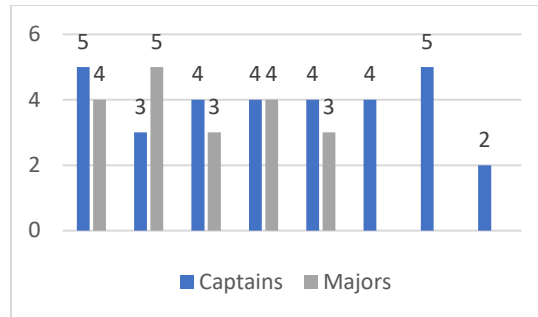
“‘Significant’ [is the] operative word. Adequate [for the] ‘4’ rating.” Score - 4

This major’s downplaying the value of what is meant by using the adjective, but still agrees they had received some level of mentorship at the hands of a chaplain. This may be the best confirmation of my premise at the beginning of this chapter: chaplains are providing some measure of guidance, however there is still lots of room for improvement.

“We are thousands of miles apart.” Score - 3

Unfortunately, these answers confirm my hypothesis of positional leaders are ill-prepared and/or unable to provide the mentorship their subordinates crave. The unfortunate reality is this dysfunction is continuing to be modeled to the next generation of leaders by the positional leaders, but somewhat recovered through the efforts of functional leaders who are evaluated next.

2. I experience significant mentorship from a functional leader, meaning a Chaplain superior.



Graph 3: Question 2 Scores by Rank

This question was designed to gather if the chaplains were experiencing significant mentorship from someone other than their direct supervisor. The captains responded with an average score of 3.9 and the majors with an average of 3.8. These scores are encouraging to some degree, in that these chaplains feel like they are receiving guidance and support from someone. Hope still exists that leader development is being undertaken by some individuals within the Chaplain Corps.

Due to the almost identical scores between the captains and majors, both of their subjective responses to Question 2 are provided together:

“A couple of chaplains [who are] senior to me serve as mentors. More than a couple mentor me on occasion but are not so regularly involved that I would call them my mentors.” Score - 5

“[I] have multiple chaplains available when I have questions, but not any that initiate interactions.” Score - 3

“Accessible and timely person with whom I can connect.” Score - 4

“A Family Life Chaplain⁵ and [congregational] Senior Pastor⁶ has provided mentorship.”

Score - 4

As a new chaplain and recognizing the need for significant training, I looked to experienced battalion chaplains and another BDE chaplain. I have approached numerous chaplain superiors in the last 15 months to get my questions answered. Chaplain (MAJ) [XXXX] provides excellent guidance any time I have a question. For formal training, no one does it better than Chaplain (MAJ) [XXXX]. [They] offered numerous [Leader Professional Development] LPDs which all proved highly beneficial. Score - 4

“I find more experienced [seniors] and glean all I can from them.” Score - 4

First the term ‘significant’ lends itself to an extreme relationship, but most importantly because I don’t feel the two personalities in that relationship lend itself to such an extreme form. Regardless, it is my personal belief and experience that the best relationships come from those in which both parties either have similarities or are complimentary of each other. I have experienced intermittent mentorship from a superior chaplain, but the relationship continues only peripherally. Score - 2

“I have a chaplain mentor who takes genuine interest in my professional development and spiritual development.” Score - 5

“Some [Senior Chaplains] provide unsolicited mentorship from time to time.” Score - 3

“Adequate.” Score - 4

“Same answer above. [We are thousands of miles apart.]” Score - 3

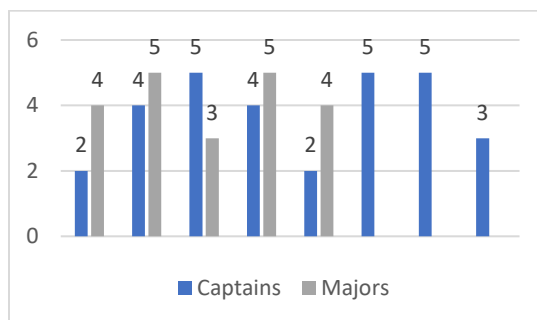
⁵ A Family Life Chaplain is specifically trained in professional counseling techniques. They attend an 18-month course leading to the opportunity for licensure in counseling. These individuals are dual tasked to provide the professional pastoral counseling capability for referral from unit chaplains, as well as, providing counseling training and pastoral care for chaplains and chaplain assistants serving on their post.

⁶ Army Chapels are divided into congregations, usually according to worship style and/or faith tradition. It is common to have multiple congregations meeting in the same chapel building. These congregations all have a chaplain assigned, typically as an extra duty, to serve as the Senior Pastor supervising other chaplains serving in the congregation. The assignment as the Senior Pastor is not necessarily dependent upon rank. In one of the rarest occasions in the entirety of the Army, junior captains provide leadership to peers and higher ranks in conduct of their duties.

The responses reveal most of these chaplains see mentorship more in the Army context described in ADRP 6-22⁷ than like Jesus described and emulated in the gospels⁸. As I have stated in multiple places already, the Army model only goes so far in describing what chaplain supervisors should strive toward. The ideal model does not ignore the truths spelled out in Army doctrine but must include what Jesus demonstrated for his disciples especially in the area of calling others to follow them, as *Collectors*.

Until chaplains attain the greater calling of Christ in their leader development, the Chaplain Corps will continue to struggle in providing adequate mentorship and leader models for the next generation of chaplain supervisors. To be fair, though, there appears to be some chaplains who are willing and able to provide mentorship in line with the ideal model which continues to provide hope for the future of the Chaplain Corps.

3. At some time in my Chaplain career, I experienced a positional leader that did not exude the Army model of leadership, which abounds in trust.



Graph 4: Question 3 Scores by Rank

One area where Army doctrine and Jesus' discipleship technique agree is the foundational quality of trust. Jesus demonstrated absolute trust in God, His Father in every aspect of His life and death. He instilled the same trust into his followers to be

⁷ See the discussion of Army doctrine included in chapter two for the Army's definition of mentorship.

⁸ Chapter 1 describes the biblical basis of Jesus' model of mentorship as *Collector*, *Standard Setter*, *Protector*, and *Corrector*.

developed and passed on to every disciple from then on. The Army demands leaders earn and develop trust throughout their organizations.⁹ It is imperative that trust permeate formations due to the life and death circumstances where warriors operate.

Question 3 was asked to ascertain, from the perspective of the chaplain, to what degree has the fundamental level of trust been put at risk of being lost. This question could also evaluate how well the chaplains observed their chaplain supervisors exemplified the qualities of being *Standard Setters*. It was disheartening to discover the captains scored an average of 3.8 and the majors averaged 4.2 in their responses. At the outset this demonstrates all of the chaplains surveyed agree at some point in their career they experienced a positional supervisor who did not demonstrate leadership built on trust, they did not operate from a position of confidence that instills trust. Before we get too far in judgement, let's view their subjective responses as to why they scored as they did.

The captains' answers consisted of:

I chose this value because I believe all my brigade chaplains have been trustworthy as far as character goes. I have not always trusted their competence. I have been reluctant to either ask their advice or act on their advice. And, I have on one occasion had a brigade chaplain tell the Brigade Commander something I had told the chaplain in confidence.¹⁰ [They] thought it was for the best, but I felt it was a violation. This was not a personal issue. This was concerning my unit and

⁹ ADP 6-0, paragraph 5 states: "Effective commanders understand that their leadership guides the development of teams and helps to establish mutual trust and shared understanding throughout the force." Paragraphs 8 and 9 go further in explaining the demand for and recommendations on how to develop this mutual trust. In this context, replacing commander with supervisory chaplain is most appropriate.

¹⁰ It is worth noting here the unique responsibility of a positional chaplain supervisor in relation to their subordinates. According to Army Regulation (AR) 165-1, *Army Chaplain Corps Activities*, confidentiality of a supervisory chaplain is not extended to their direct subordinates, including any chaplain assistants they directly supervise. This allows supervisors the authority and responsibility to hold their subordinates accountable in legal and ethical behavior. However, as *Standard Setters*, the supervisory chaplain needs to use wisdom in wielding this authoritative power. In this instance, for example, the mentioned supervisory chaplain could easily have approached the battalion commander directly with the concerns or at least informed the battalion chaplain beforehand they needed to advise the brigade commander to stave off misunderstanding and build trust.

my battalion commander. I was TRYING [participant's emphasis] to get advice.
It backfired! Score - 2

“Betrayed to command by a direct supervisor – instructed by them to go a direction then he told commander he never made that instruction.” Score - 5

These two comments describe the delicate balance between the technical chain of the supervisory chaplain and the chain of command occupied by commanders. It is in this balance where the positional chaplain supervisor can especially demonstrate the qualities of *Standard Setter* and *Protector*. In these capacities, the leader can show appropriate ways to engage, minister to, and protect from abuse and/or misunderstanding. In doing so, the subordinate could operate in a culture of trust and confidence. However, it appears these two chaplains experienced the opposite. Through these experiences, these junior chaplains are at risk of emulating this same behavior, thereby multiplying the very attitudes and actions this project aims to correct.

“I have been in a while and seen poor leadership. That is not the norm.” Score - 4

“I have not encountered this in my short time as a chaplain.” Score - 2

“There are several [senior] chaplains who aren't pastoral or good role models. Others are burnt out or have lost their way.” Score - 5

“Perhaps because I didn't give them the chance to build that trust with me. However, I have only met a few chaplains I believe I could REALLY [participant's emphasis] trust. Many seem caught up in their career and wear their rank more proudly than their faith.”
Score - 3

One chaplain answered in the context of his Executive Officer (XO)¹¹ instead of their chaplain supervisor. They stated they lost trust in an XO and answered accordingly. Before submitting their survey, they did acknowledge the misunderstanding without changing their score. Score - 4

The majors commented with:

“I had a technical [positional] supervisor who was not qualified to provide coach, teach, and mentor, but was placed in that leadership position only because he was airborne qualified. Within a year, he was removed due to complaints from Commanders,”

Score - 5

“I have experienced positional leaders I thought did not exhibit leadership characteristics and growth befitting their position, but I would not say they were untrustworthy.”

Score - 3

“[Three] times in my career with separate positions and leaders.” Score - 5

“Maybe they’ve been in the Corps for too long. Ministry has become a livelihood, no longer a lifestyle.” Score - 4

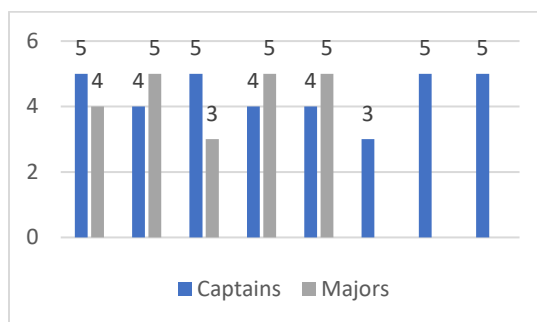
This response stood out among the majors due to the observation of the temptation to settle into a comfort level making the chaplain position more like a job than a calling from God.

Through all the comments, one theme continued to present itself, the difference between trust and being trustworthy. Many of the respondents stated they lost trust in their leader from incompetence to a break in confidence and bad counsel. All these

¹¹ An XO in a battalion is most often the chaplain’s direct supervisor in the chain of command. The roles of responsibilities of an XO consist more like a deputy to the commander. They are responsible for leading the unit’s staff in the execution of the commander’s mission and to fill the role of acting commander in the absence of the battalion commander.

comments demonstrate the lack of positional leaders operating as *Standard Setters*. However, in describing their supervisor's character, they chose to use trustworthy. Perhaps, the difference is simply between what they demonstrate in their character versus how they choose to interact with their subordinates. It is difficult for me to contemplate how someone could violate trust and still be considered trustworthy. No matter how I struggle with the contradiction, it is apparent there is a breakdown of trust residing in the Chaplain Corps among the chaplain leaders. This is most disconcerting in how critical trust is as the foundation for all leadership abilities according to the Army and as demonstrated by Jesus.

4. I feel cared for, more specifically a sense of being loved, by a functional leader.



Graph 5: Question 4 Scores by Rank

Of all Jesus' characteristics, love is viewed the most prominent. Every act flowed from an overwhelming, all-encompassing love. In all of human history, there has never been, nor ever will be, anyone who displayed love like Jesus. The challenge we humans struggle with is accepting the full measure of how Jesus demonstrated His love. His love also permeated the arena covered in Question 5, in the area of correction. Even in the most difficult of situations wherein Peter is rebuked by Jesus for how he would deny Christ, Jesus demonstrated extreme love. Questions 4 and 5 in combination were

designed to ascertain to what degree the participants perceived love from functional leaders expressed toward them as demonstrated through the characteristic of *Corrector*.

Majors and captains both averaged a score of 4.4 for question 4 and 4.2 and 4.1 respectively for question 5. I gathered from both of these questions how all the participants agreed they received love and experienced healthy correction at the hands of a functional supervisor at some point in their career. Again, due to the near identical scores of the majors and captains, all of the participants responses below support this assertion:

I chose this value, because it is absolutely true. Without a doubt, I have many chaplain leaders who care for me. I have several who pray with me and for me. I have some who send me professional development articles. I have some who are great cheerleaders and who always point to my bright future (which always makes me laugh, but admittedly does also encourage me). I have some who have walked with me through my time as a Chaplain Candidate all the way till now – always supportive in words and actions. Score - 5

“A couple of chaplain [majors] demonstrated they cared about me as an individual and the situations I faced.” Score - 4

“[Four] chaplains, [two] retired, have cared for me and my family.” Score - 5

“A Family Life Chaplain and a [congregational] Senior Pastor provided love.”¹² Score - 4

“I would point to Chaplains [XXXX] and [XXXX] who both seem to genuinely care for their chaplains. They carry the pastoral side of the job well.” Score - 4

“Occasionally, but not consistently.” Score - 3

¹² Footnotes 5 and 6 describe these two positions within the Chaplain Corps and specifically on an Army post.

“Trust begets trust and understanding delays judgement (sic). This leader outwardly modeled that for me. This leader created the atmosphere of genuineness which is critical for trust and love.” Score - 5

“My supervisor intentionally focused on developing a relationship with me.” Score - 5

“I believe a couple of [senior] chaplains respect me professionally, and communicate a Christian acceptance of me as an individual, but to characterize it as ‘love’ may be a stretch, even though I acknowledge the biblical reality of agape love.” Score - 3

“I have [five] current chaplain mentors. [Three] are retired chaplains and [two] are active duty senior chaplains.” Score - 5

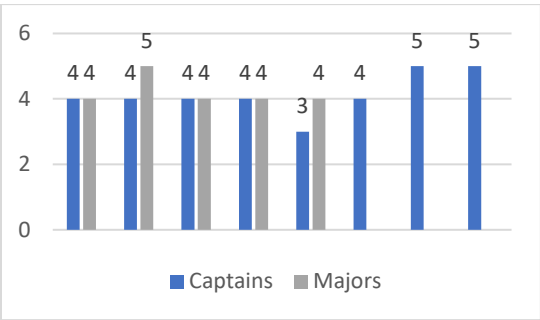
“After all, most chaplains still possess the heart of Christ.” Score - 5

This may be the most encouraging note for these questions. They address the mandate of Christ for His disciples to be recognized by their love one for another.¹³ It is highly encouraging for the greatest of all mentoring characteristics, love, is being felt across the Chaplain Corps. It is worth noting even though the participants agreed with the assertion of feeling loved, they also demonstrated a lack of trust with positional leaders as described in Question 1.

Either there is a break down in how love is understood or how it is demonstrated by direct supervisors. Perhaps, another explanation is that they too have a difficult time of considering correction in terms of how they are loved. As parents, many can grasp that their love expressed to their children sometimes comes in the form of discipline. However, perhaps some adults cannot transfer that understanding to other adults who have authority over them.

¹³ “By this all men will know that you are My disciples, if you have love for one another” (John 13:35).

5. Due to the spirit and mode a functional leader displayed, I experienced growth in response to correction from a functional leader.



Graph 6: Question 5 Scores by Rank

Of all the areas of Army chaplain leadership which can be overly misunderstood or misused, it is correction. One of the responsibilities of any leader is to challenge the attitudes and correct the actions of those they lead. As noted previously, sometimes the techniques and attitudes toward correction in the military can be viewed and/or used aggressively and harshly. Jesus demonstrated correction was not only critical for the follower, but by handling appropriately can be the key to developing leaders in ways which cannot happen any other way.

The captains’ and majors’ observations of their experiences with correction at the hands of a functional leader:

[XXXX] corrects me all the time. But, I do learn so much from [them]. [They are] most honest with me. [They have] saved my hide more than once by helping me see another angle of a situation.

I had a brigade chaplain get on to me for informing [them] of something. I wouldn’t say I grew in response to [their] extraordinary spirit or mode. I did get better at communicating, but that was more from the fact that I like to do things right.

Most often I grow when I ask people (whose character and competence I trust) to give me honest feedback. A lot of times this is a peer. Sometimes it is someone one rank higher, [major].

I value different things in different people – one may be especially good operationally, another relationally, another in resource management, or another in counseling. I usually seek out whatever it is I feel I need. I must say there are

those who are very competent, but I am more guarded with because I'm not sure how trustworthy they are. I hate to admit that, because I always try to see the best in people. Usually two things make me wary: the way they talk about other people or the way THEY [participant's emphasis] themselves are guarded. Trust inspires trust.

I am trying not to judge others harshly, since Christ is so gracious to me. But, I am also more aware that not everyone is friendly or trustworthy. Score - 4

An observation based upon this chaplain's comments is how someone can grow not only through their experience of correction, but through watching or learning how other leaders correct. Though I do not believe public correction as the best course of action except in extreme cases, peers sharing their experiences can be a very valuable tool. Negative and/or positive experiences are often shared among peer chaplains, which can become an indirect method of sharing mentorship techniques even to those the leader does not have in a direct relationship. Similarly, for two millennia, we have all had the privilege to observe the correction of Peter by Jesus, thereby informing how a leader might approach the challenge.

"Direct (in person) and via email – leaders have worked to shape my character, ministry and approach." Score - 4

"[They] provide accountability and encouragement." Score - 4

"I cannot think of a situation that applies to this question." Score - 3

"Young pastors and young officers sometimes suffer from foot-in-mouth syndrome. In my case, sometimes more passion than wisdom." Score - 4

"Because I trusted [them], that [they weren't] doing it for [their] personal profit."

Score - 5

“My functional leader, a.k.a. my mentor, speaks into my life and gives me the uncompromising truth regardless if it is pleasant or not. This truth from someone else’s perspective helps me deal with reality and keeps me grounded.” Score - 5

“Early in my chaplain career, I experienced a gentle correction, stemmed from a desire for this chaplain leader to see me grow and succeed.” Score - 4

“Career progression expectation management and methodology; pace of different types of chaplain positions, not all are the same.” Score - 4

This participant may have been addressing correction received due to the topics listed. Correction in this light is more likely to be seen as career oriented. It is viewed by many in the Chaplain Corps regarding certain jobs or fields of expertise will lead to success where some are seen as career-killers. This chaplain may have received correction through discussing their desire to follow their passion into one of the perceived career-killing areas of concentration. Even in the professional/career guidance offered to subordinates, supervisors need to demonstrate care and wisdom in their advice.

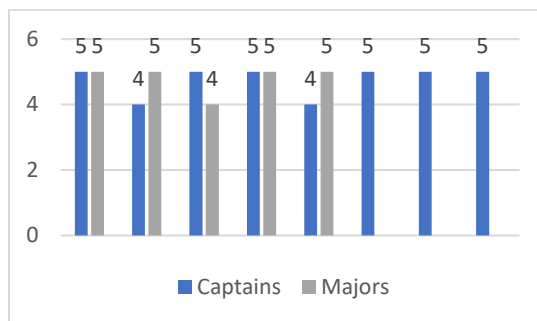
“I believe it is central to Christ’s teaching to correct rather condemn. How? Finding ways to improve and get wiser.” Score - 4

Having experienced correction at the hands of chaplains and commanders alike, I can attest to the incredible value these chaplains share with their experiences in correction. The leaders who demonstrated care for me personally while they cut away the rough edges of my attitudes and actions were the ones I gravitated to and learned to be even more vulnerable in my weaknesses toward. Trust begets trust, which is hard won in the trenches of developing the character and behavior of those being led. I am not sure if chaplains struggle in this area due to their lack of experience since they never command

troops or because they just do not get how to balance care with correction. Whatever the case, it is obvious some functional leaders get it while some positional leaders do not demonstrate any understanding in the matter.

After evaluating the presence of love, even in correction, it is now necessary to ascertain what other qualities of Jesus were observed in positional and functional leaders.

6. Positional and functional leaders need to possess the qualities of: love, servanthood, strong chaplain identity, and a sense of personal and professional direction.



Graph 7: Question 6 Scores by Rank

The captains and majors both averaged a score of 4.8 in agreement of the basic qualities leaders should possess, but then went on to add to the list though their comments.

It may be worthwhile at this point to add a description of what is meant as the chaplain identity which was included in this question's list. The Army Chaplain Corps assumes individuals entering into service as a chaplain have already been verified by their ecclesiastical endorser and they possess a pastoral identity. Pastoral identity includes all those skills and abilities essential to providing for the spiritual welfare of those under their care, i.e. preaching, conducting weddings and funerals, leading worship, and any denominational/faith tradition distinctives.

Upon entering the Army, the individual must also embrace, as part of their identity, the actions and attitudes associated with being a soldier and a staff officer. These include basic soldiering skills related to personal health, conduct and attitude worthy of being a soldier, and the unique abilities of staff work involving creative and critical thinking resulting in producing recommendations and products enhancing the commander's mission. In the most basic explanation, the amalgamation of all these skills and attitudes in the person of the chaplain is what is understood as the chaplain identity.¹⁴

The chaplains' comments with additional qualities valued in a leader consisted of the following:

Chaplains do not benefit from impersonal, arrogant, self-seeking, lazy, or aimless leaders. Love, servanthood, strong chaplain identity, and a sense of personal and professional direction describe all those chaplains for whom I have the most respect and from whom I have learned the most.

It doesn't take long for one to be able to answer these two questions"

Can I trust this person?

Can I respect this person?

Character and competence are the hallmarks of a good chaplain. Compassion, moral courage, and a non-anxious presence are pretty important, too! Score - 5

"Trustworthy." Score - 4

"Pastoral identity is key, rather than chaplain identity." Score - 5

"Balance, administration, adaptability." Score - 4

"Jesus was the ultimate servant leader; simultaneously possessing all authority and unending compassion, grace, mercy, and wisdom." Score - 5

"Without those qualities, they are just another good staff officer." Score - 5

¹⁴ Maher's biography of Emil Kapaun, *A Shepherd in Combat Boots* and John Schumacher's autobiography, *A Soldier of God Remembers*, are two texts that describe great examples of chaplains possessing and living out the chaplain identity.

“These qualities exemplify strong leadership. Other qualities that can be added to the list are: competency in all aspects of their leadership position; ability and willingness to coach, teach, mentor; be pastoral and selfless to name a few.” Score - 5

“Chaplains specifically should enjoy and demonstrate personal and professional direction. After all, this reality is what others seek out a chaplain for.” Score - 4

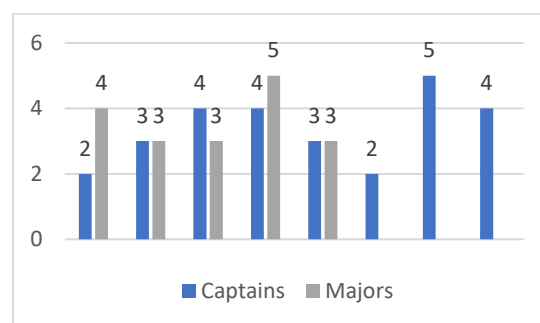
“The nature of a mentor is one that has access to the protégé in some way others do not and garners no economic benefit from mentoring.” Score - 5

“They represent the Master (Jesus Christ). What other qualities? Compassion, humility, generosity....” Score - 5

These chaplains were able to identify the same characteristics put forth in Chapter 1 and demonstrated by Jesus in the form of *Collector*, *Standard Setter*, *Protector*, and *Corrector*. They agreed with the premise of a servant leader, out of love for the individual able to provide direction, establish appropriate standards of conduct, and able to correct with the goal of providing growth for the subordinate.

Next, is the real challenge of seeing how prevalent positional leaders are also viewed as mentoring functional leaders worthy of following.

7. My positional leader, meaning my assigned technical supervisor, also operates as a functional leader, meaning someone I choose to follow.



Graph 8: Question 7 Scores by Rank

By a narrow margin of an average score of 3.4 for captains and 3.6 for the majors agree they experienced leadership abilities from a direct supervisor they felt comfortable following. The captains' and majors' subjective comments follow:

"We just didn't click. I respect [them] as a person, and [they are] a good [person]. [Their] lack of initiative is somewhat disheartening." Score - 2

"True for my [administrative control]¹⁵ brigade chaplain, not necessarily for [my] organic [brigade chaplain]." Score - 3

"At times, [they are] difficult to follow – I'm not sure what or where [they are] desiring to lead." Score - 4

"They are faithful to their calling and family." Score - 4

"I have a neutral feeling, meaning I do not choose to accept or reject following [them] outside of work requirements." Score - 3

"Usually not. Personalities, capabilities, and availability often limit this possibility."
Score - 2

"Demonstrates a sense of the above aforementioned qualities." Score - 4

"Even though [they] spent quality time with me there are some aspects of [their] leadership I do not want to exemplify in my leadership, i.e. weak leadership in providing vision, working with commanders and trusting subordinate leaders." Score - 3

"I am in a position where my technical supervisor serves in another state. I have never met them." Score - 3

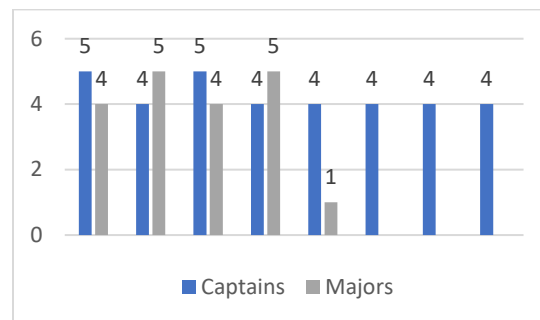
"I trust [them]." Score - 5

¹⁵ When some units are separated geographically from their parent, or organic, headquarters they are put under the control of a headquarters at their assigned post for administrative purposes. For the chaplain in this arrangement, they would have a brigade chaplain they answered to for their daily affairs but would have to take direction from their true positional leader in another location.

“Just simply because I don’t have any other choice.” Score - 3

Even though their scores appeared to state an agreement of valuing positional leaders, their comments did not seem to support the assigned scores. The comments ranged from apathy to distrust with the leaders lacking essential qualities desired in a mentoring relationship. To balance out if the presence of these desired qualities of leadership are evident in someone else in the lives of the chaplains, let’s turn to seeing if there were functional leaders worthy of following.

8. I strive to emulate the leadership principles and practices of a functional leader.



Graph 9: Question 8 Scores by Rank

Compared to Question 7 regarding positional leaders, the captains agreed more to the desire of following a functional leader with an average score of 4.2, up from 3.4. Whereas the majors only increased their average to 3.8 from only 3.6 for question 7. This encourages me to see younger chaplains identify leaders they find worthy enough to emulate. However, it is disconcerting to recognize the majors did not share in their enthusiasm. The optimistic view of this change is in the current mid-level leaders, or majors, is significantly improving against what they experienced when they were young captains. Let’s see if their comments prove this observation, starting with the captains.

Because I have had the privilege to work with some very fine [captain] and [major] chaplains. I am hopeful about the future of the Chaplain Corps because of my peers and a select group of majors. I am also privileged [to have observed a

senior chaplain communicate with senior commanders concerning chaplains within the formation]. I admire the way [they] take care of ALL [participant's emphasis] chaplains whether they are fit for the Army or not. [They are] frank with those chaplains and honest but kind in [their] communications with others concerning those same chaplains. Score - 5

"If I am not functioning as a leader, my subordinates and soldiers have little reason to follow me." Score - 5

"I desire to be the leader I would grow from and work well with." Score - 4

"Functional leaders have a greater impact than positional leaders in my opinion. People follow them because they want to, not because they have to." Score - 4

"Job titles matter less than asking myself – who can I serve, assist or lead today?"

Score - 4

I don't necessarily strive to emulate another *person* who happens to demonstrate leadership practices and principles, but instead I strive to emulate the actual qualities. There is often an assumption in the military that rank is demonstration of leadership, the higher the rank the more leadership qualities the person may possess. I believe this is [a] fundamental flaw in understanding true leadership which can reside in any person in any rank at any given time. The problem exists when the person in charge, because of their rank, assumes they are a better leader than others, simply because of their rank. This happens in the Chaplain Corps like it does anywhere else. Score - 4

The discussion here concerning rank by one of the captains is worth taking note.

Possibly due to the nature of Army chaplains emphasizing their position and title of 'Chaplain' when talk of rank is brought out. The majority of the Army is predicated upon the rank of the individual which brings respect and responsibility to those who deal with the individual. This same attitude can and does seep into the Chaplain Corps in unhealthy means. When the rank overshadows the servant spirit of the chaplain, problems and distrust ensue with other chaplains who encounter them. The other extreme is those who do not adapt from some denominational patterns wherein there is no hierarchy among

ministers causing some to disrespect those put in positions of authority with the appropriate rank.

Here are the majors' thoughts on functional leadership:

"My functional leader demonstrated by word and deed what right looks like in every challenge [they] faced at various echelons." Score - 5

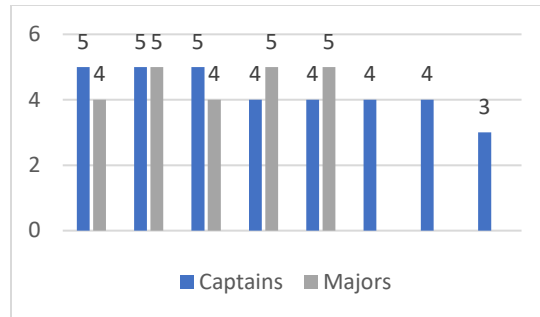
"I try to treat and lead others the way I need and would like to be led. Yet, I also seek to know and understand the personalities and personal needs of my chaplain subordinates." Score - 4

"Patient, meek, and brilliant all at the same time." Score - 5

"I would rather not." Score - 1

Other than the final comment by a major, who ultimately brought the average down for the whole, the comments were mostly positive toward having someone to consider as a leader worth following. Question 7 continued in the confirmation of positional leaders in the Chaplain Corps are struggling to provide leadership in the form of mentorship to their subordinates. However, the results of Question 8 suggest the trend of functional leaders filling the gap is encouraging. The challenge is discovering why the disconnect between positional and functional leaders. Is there a nuance of direct leadership inhibiting their abilities to provide mentorship? I suggest there is not. Just as Jesus provided amazing disciple-making abilities for his band of followers, today's chaplain leaders can lead their subordinates toward healthy growth by using the same qualities as Jesus.

9. I have confidence, also understood to include trust, in the future existence of positive leadership in the Army Chaplain Corp due in part to functional leader influence.



Graph 10: Question 9 Scores by Rank

The true test of the perception toward future leaders resident within the Chaplain Corps who are demonstrating Jesus’ qualities comes from how the chaplains responded to questions 9 and 10. I purposefully chose to emphasize again the foundational element of trust as the basis for the chaplains’ view of where they thought the future of leadership was heading. It was encouraging to observe the captains averaged 4.2 for question 9 and 4.4 for question 10, indicating they significantly agree with their optimistic perception of the presence of positive leadership in the Chaplain Corps. The majors similarly agreed with average scores of 4.6 and 4.4 for questions 9 and 10 respectively. Their comments below further express their hope for future chaplain leadership.

“In my theology, God desires to institute strong spiritual leaders at all levels of authority and as advisors to commanders.” Score - 5

“Good leaders rise in the [midst] of struggle and need.” Score - 4

“I am encouraged by the leaders we currently have and believe the chaplaincy is overall in good hands.” Score - 4

“God’s grace and providence as he continues to call selfless servants to minister within our corps.” Score - 4

“That totally depends on who gets promoted, as expounded upon in question 8.” [See the discussion on rank in Question 8 comments.] Score - 3

“There is a remnant in this next generation of chaplain majors that is determined to not repeat the same deficiencies and incompetency exemplified in our previous leadership when we were captains, but rather to show captains following us what right looks like.”

Score - 5

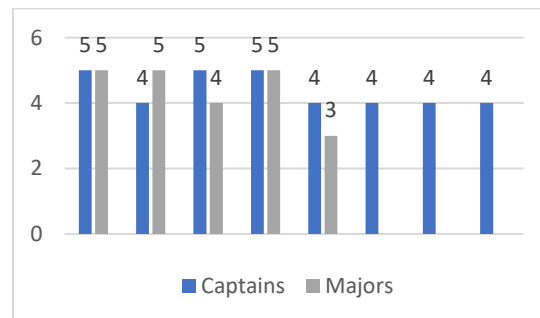
“Overall, I concur the majority of chaplain leaders and future leaders desire God’s best.”

Score - 4

“Right leaders in key positions.” Score - 5

“The Chaplain Corps is a dynamic organization. We are an organization always in need of reform (semper reformanda).” Score - 5

10. I possess a deeper sense of fulfillment in my ministry due to the influence of a functional leader.



Graph 11: Question 10 Scores by Rank

Along with the gauging hope of positive future leadership in the Chaplain Corps, I wanted to verify the result of receiving mentorship leading to a sense of fulfillment in their ministry. The aforementioned high scores bear out for both the captains and the majors experiencing some sense of fulfillment in part due to the influence of functional leaders.

Because I have leaders who encourage the call of God on my life. They sometimes see things about me that I don’t see. They help sharpen my pastoral identity. They speak truth to me. They support me and encourage me. I’m reminded of Dr. Wicks who wrote the book, *Bounce*. He mentions four types of

friends: the prophet, the cheerleader, the harasser (clown/humorist), and the inspirational/spiritual friend. I have at least one functional leader that fits into each of these categories. I am a blessed [person]. A grateful chaplain. Score - 5

“I must have seen and been influenced to follow God closer because of those [people].”

Score - 5

“They display character traits of a good leader that creates personal and professional goals to be like that leader.” Score - 5

“They inspire us to attain higher levels of effectiveness.” Score - 4

“Knowing someone cares enough to give me feedback (both positive and negative) adds to my satisfaction and deepens my ministry.” Score - 4

While good leadership can sometimes be hard to find, I have had a couple who have really framed things in ways that allowed me to do things that lead to greater fulfillment. For example, CH (COL) [Colonel] [XXXX] scared me initially, [they] said one thing that really helped. ‘I don’t care *what* you do in your ministry at the [unit]; just know *why* you do it.’ Of course, [they] said this after [they] had trust in me that I wasn’t doing stupid things, etc. However, the mere fact that [they] gave me the freedom to be me, in my ministry context, was liberating. My general two-cents worth: Mentorship requires time, commitment and healthy dose of humility, transparency, and vulnerability. I believe each chaplain in the corps has the time in their day/week/month, etc. to actually provide space for mentorship in both directions, yet don’t for reasons I can only speculate on. In my experience, some of the hardest chaplains to ‘break through’ to are the majors. Score - 4

“Many of us chaplain majors had great examples before us that helped shape us today so that we can, in turn, shape the next generation.” Score - 5

“A functional leader had helped shape my understanding of God’s work through chaplaincy and through ministry as a chaplain.” Score - 4

“Restores my hope in the processes of being a chaplain.” Score - 5

“Fulfillment comes from the fact that we serve the people God has entrusted to our care.” Score - 3

The survey confirmed my observation of positional leaders lacking preparation for the role they are to fulfill and/or deficient in the most basic qualities needed to provide mentoring to their subordinate chaplains. As a result, those who crave guidance and support choose to look elsewhere to achieve, i.e., functional leaders. However, this survey is encouraging by showing a very optimistic view of the trend toward mentoring improvement may be shifting with the presence of positive examples of leaders throughout the Chaplain Corps. There also appears to be a commitment by the newest generation of supervisors elevating mentoring responsibilities to the forefront. Recognizing the need of Jesus' discipleship qualities as requisite to being effective mentoring leaders was also evident in the survey result.

The real value of this research is answering the 'now what' question. Identifying what is wrong with any organization or individual can be too easily accomplished. The real challenge is identifying what can be done to improve, first individually then organizationally. Answering this challenge will be covered in the next chapter.

CHAPTER FIVE

CONCLUSION WITH RECOMMENDATIONS

The ultimate goal of this project was to demonstrate that Jesus' discipleship methods are still very applicable and should be implemented in the pluralistic environment of the U. S. Army Chaplain Corps. A secondary goal was to encourage supervisory chaplains to use Jesus' leadership principles. In doing so, the outcome would be more productive ministry efforts; a greater satisfaction in the chaplain profession; a higher level of confidence in chaplain's mentorship; as well as a more positive outlook on the leadership quality within the Chaplain Corps. Beyond the professional results, the realization of lives fulfilling the mandate of being and making disciples would be manifested.

Based upon the findings, this model could be implemented by supervisors throughout the Chaplain Corps. This would assist with the quality of supervision, especially in the supervisory entry-level, and likely the most important, that of the Brigade Chaplain.

As a training resource, I anticipate future supervisory chaplains might be equipped with essential tools to effectively lead their subordinates and establish the next generation of innovative, adaptive, and ethical leaders that the U. S. Army demands. Since this will not be the official training regimen for the U. S. Army Chaplain Corps, it is a voluntary resource for those chaplains who want to excel at their profession. However, I will submit the finished product to the course developers at the United States Army Chaplain Center and School (USACHCS) at Fort Jackson, SC for their curricular consideration.

Recommendations

I sought to examine the mentoring capabilities of Jesus, especially as he related to his inner circle. I only focused on Jesus as *Collector*, *Standard Setter*, *Protector*, and *Corrector*. However, there are other qualities revealed in the Gospels that could be examined, e.g., how Jesus demonstrated his purposeful mindset; how he handled his prayer time in the Garden of Gethsemane; and his apparent intuition in selecting disciples as discussed in Chapter 2 relating to Shackleton's leadership style. Another independent study might examine Peter, James, and John at Jesus' Transfiguration; Peter's walk on the water; Jesus' response to James and John's arguing over who was the greatest amongst the disciples; and the events surrounding Jesus' resurrection day. To discover the qualities of Jesus' leadership in these areas would significantly expand this study and require further research at a later time.

Even in the absence of complete analysis of the aforementioned passages regarding Jesus' interactions with his disciples, there are some character qualities worth noting as desirable for chaplain supervisors. Singleness of mind and purpose that sets the direction for their subordinates was expressed throughout the survey results as necessary. Composure under duress, even in the most difficult of circumstances for the leader, is a quality of paramount value to those who are required to demonstrate courage beyond measure in the face of danger as a way of life. Leaders may not be true 'water-walkers,'¹ or even have them under their care, but they can certainly live by faith as an example and as an encouragement for their chaplain subordinates.

¹ 'Water-walker' is a term used in military circles to describe the best of the best in reference to performance. It is interesting that Jesus' unbelievable demonstration of power and Peter's act of faith are still common uses of biblical expressions within the context of the military environment.

A review of related literature in Chapter 2 also revealed the need for leaders to go beyond the recommendations already mentioned by addressing forgiveness with grace as exemplified by the Olympian Zamperini; dealing with dysfunction of leadership described by Dr. Allender; and establishing healthy boundaries as suggested by Dr. Cloud. Endeavoring to build Level 5 leaders as described by Mr. Collins, chaplain leaders can utilize a myriad assortment of technologies available to continue the development of an individual long after changing posts. The fluidity of movement required by the Army means that supervisory chaplains adapt to the military culture to create virtual mentorship opportunities through the use of available social and communication technologies widely available anywhere in the world.

A significant revelation of this study was the need for improvement in the intentional training for positional leaders. However, beyond sharing the results of this thesis with USACHCS, it is beyond this particular project to evaluate and make recommendations for the specifics involved in the leadership training changes. In the meantime, this project can be shared with those who are undertaking the responsibility of supervising subordinate chaplains as a guidebook.

As a guide, there are multiple suggestions to inform the leadership style of positional leaders throughout the text. To emphasize some of these recommendations revealed in the four qualities of Jesus previously analyzed, I have added them here for reference.

Collector

As Jesus purposefully called the less than stellar to follow him, supervisory leaders must provide mentorship to those who appear to be the misfits in the Chaplain

Corps and not just the ‘water-walkers.’ The Army Chaplain assignment system does not afford the leader the luxury of choosing their team as recommended in most business leadership manuals, therefore it is all the more relevant for positional leaders to lead those under their care toward excellence and service. However, it is worth noting that leading and the associated training of these assigned chaplains requires some measure of desire on the part of the subordinate chaplain to be led and trained. Jesus called, but the disciples had to have hearts willing to follow.

Functional leaders could utilize a written counseling at the outset of a mentoring relationship in order to define up-front healthy boundaries and associated expectations as described by Dr. Cloud. This ‘initial counseling’ should also establish, to some degree, the direction the disciple is going.

Standards Setter

Exemplifying the maxim of “more is caught than is taught,” Jesus cleansing the Leper in Mark 1 is illustrative of setting standards. This is especially true in checking emotional responses to situations that may arise. Emotions are a gift from God, but out-of-control emotional outbursts create distrust and set an unhealthy example for those the supervisor is leading.

Another example worth emulating is for the supervisory chaplain allowing their disciples to observe how they reach out to others, especially the ‘dirt-bags.’ This observation may occur while walking through the unit’s foot-print or verbally through discussing counseling loads. It is necessary to state here that confidentiality of soldiers can be extended to other chaplains for the purpose of seeking advice toward providing care to that soldier. It is a technique of some chaplain teams, supervisor with

subordinates, to share in general terms their counseling situations for team input. The demonstration of compassion in-person or in-discussion with or about struggling soldiers sets in the minds of the chaplains that the supervisor is someone to trust and sets the example that no one is beyond the grace of God.

One last imperative for the supervisory chaplain is handling risk. Out of confidence, not fear, Jesus reached out to touch the Leper. In like manner, supervisors must conduct themselves and handle their subordinates with confidence. The confident leader is willing to take the risk and allow their subordinates to take risks in providing ministry. This confidence does not ensure a lack of negative reactions, but it does ensure trust with the subordinates and exemplifies how leaders should operate. Fear destroys trust and inhibits creative ministry efforts. Supervisors must reach out in confidence for the sake of future generations of chaplain leaders.

Protector

Jesus knew in advance he was sending his followers into a storm on the lake and yet he allowed it. Supervisors may need to knowingly allow their subordinates to walk through difficult circumstances for growth and development. However, in doing so they also should be readily available to offer encouragement and strength when the storm hits and walk with them through to the end.

It should go without saying of the absolute necessity of every chaplain to daily practice their spiritual disciplines. However, due to the immense demand upon the chaplain's time, far too many allow that practice to fall into disuse. The same strength and calm that comes with these same disciplines is the one area that at times is allowed to decay creating challenges for the leader and subordinate alike. I implore all chaplains to

fight for the time to spend with Christ: our source of encouragement, spiritual strength, and calm assurance for the sake of those under our care.

Building a culture of trust can occur in many arenas, but the most prevalent will likely happen during intense struggle or real danger. How a supervisor conducts themselves and treats their subordinates in these moments will either create or destroy any hope of mutual trust. The leader must step into the fray alongside of the subordinate, exposing themselves to the same dangers, if they are to gain the precious commodity of trust.

One truth all chaplains live by is to ‘not pit command against the chaplain corps.’ However, when the situation dictates, one of the greatest ways to demonstrate support and care is for the supervisor to step in as a shield for a subordinate chaplain against an aggressive, abusive commander. This act will also demonstrate to the subordinate how to thread the fine line between Command and Chaplain Corps in healthy ways.

In some cases, the shielding may need to occur against a senior chaplain, which for the supervisory chaplain may incur a greater cost due to the influence of that senior chaplain. One of the greatest burdens leaders must bear is embracing the role of buffer between subordinate and those above, just as Jesus guarded his followers against the attacks of the religious leaders of his time.

Corrector

One example upon which trust can be built or destroyed is how a leader corrects a subordinate. The Army culture demands every leader correct others for not upholding standards, but how that correction is administered creates or extinguishes trust. One method is how the supervisor chooses to show displeasure even in their facial

expressions. A look from a leader can communicate disagreement and care, all at the same time. It is nearly impossible to ‘fake’ these facial expressions, therefore it is essential for the leader to have the heart of Christ that communicates *ἀγάπη* kind of love, especially when the subordinate commits an infraction.

Restoration after the transgression is just as vital to building or rebuilding a subordinate’s ability to provide ministry. This restorative action will also contribute significantly to the mutual trust in the leader - subordinate relationship. I am not suggesting that the wrong is swept under a rug, but that after making the correction there needs to be a way to bring healing into the situation. Even in extreme circumstances of legal wrongdoings which may end the career of a chaplain, the actions and attitudes of the chaplain leader could breathe the hope of Christ into the life of the offending chaplain.

Conclusion

The results of the survey responses indicate a growing positive view of functional leaders within the Chaplain Corps; however, these same results confirm that positional leaders are unable or unwilling to provide mentorship that is on-par with Jesus’ methods. It is very encouraging to have so many sense the positive outcome of their exposure to Christ-like leadership. With the view that this mentoring ability is widely available, then it is imperative to discover how and why there is the disconnect with the mentoring and leadership abilities when it comes to positional leaders across the Chaplain Corps.

I have committed myself to engage multiple chaplains in various stages of their careers with the life-changing qualities of Jesus to do my part in changing the Corps for the cause of Christ. I also have committed to engaging anyone, who is willing, prior to

and/or during their time as a positional supervisor to develop the same techniques Jesus shared with his subordinates. I am only one person in the vast world of the Army Chaplain Corps, but I believe that through Christ, it may only take one person to change another person and ultimately a culture.

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